# ¶ An exposicyon

of the. xv. psalme made by mayster Erasmus of Rotherdame in whiche is full purely declared the pure and clene behauoure that ought to be in the pure churche of Chryst which is the multytude of all trewe chrysten people.

¶ you be the lyght of the worlde. Let therfore your lyght so shyne before men that they may see youre good workes and so glorifye your father which is in heuen.

Mattheu. v.

12.95

# ¶ To the chrysten reader.

If my grosse en
deuer coulde so purely ha-
ue sette forth in Englysshe
the exposicion of this most
godly and pure psalme as it is pu-
rely wrytten in pure latyne by ma-
yster Erasmus / than truely durste
I promyse the that to reade it o
moost pure and gentylle reader
shulde be to the a passynge pure
and profytable pastyme. It is in-
tytled by the sayde mayster Eras-
mus. De puritate ecclesie / that is
to wytte it dothe declare the pure-
nes whiche ought to be in all chry-
sten or pure people called the chur-
che or congregacyon of god. And

I doubte nat (my grosse translacy-
on natwithstandynge) but who so
euer shall please to reade it purely
the same shall fynde godlynes in it
so purely shewed that it shal synke
pleasauntly and purely in to theyr
breastes / and consequently aryse
out of the same agayne in pure and
godly behauoure to the honour of
god. and to the wealthe bothe of
them selues and of other theyr ne-
yghbours abydynge about them.
And moreouer the pure and plea-
saunt style or forme of eloquente
speache whiche this wryter mayst-
ter Erasmus passynge all other
dothe generally vse in wrytynge /
shall delyte the passynge any other
mynstrelsye. For no harmonye is
so pleasaunte as eloquence beynge
an vndoubted and singuler good
gyfte of the holy ghoste/and lyke-
wyse a gyfte more vtyle than any
other mynstrelsye or harmonye.

mundayne.

mundayne. And moreouer no mynstrel or musicyan I dare say & can well proue was euer better expefte in any kynde of musyke / thā was Erasmus in eloquence. Whiche as it is declared in al other his noble workes / so dothe it in this moost souerayntly appeare ioyned with moste pure prophesye and declaracyon of scripture that is musyke and harmony celestiall. So that yf thys our author dyde euer vtter these his passynge swete and melodyous gyftes of eloquence & pure prophesye in any other his workes (as vndoubtedly he hathe done) yet dyd he neuer more frelye declare hym selfe and his sayd vertues or gyftes thā in this treatyse / & as I wene neuer so frely. Whiche worke oughte and shall delyte the so moche the more / that he doth shewe this his musyke to accorde with the moost pure expositers of

 scripture /

scripture / whome god hathe gra
cyously nowe in our tyme rayse
vp to the expulsyon of fylthye an
grosse errours / that otherwyse b
called of vnpure preachers vn
wrytten verytes / and to the redu
synge or restorynge of the pure
veryte contayned in scripture
holy / whiche god graunte
shortely to be knowen
and folowed of vs
all to his pure
honoure.
Amen.

# ¶ The texte of the psalme.

i. LORDE who shal dwell in thy ta-
bernacle? Who shall reste vpon
thy holy hylle?

ii. Euen he that entreth in with out
spot or leadeth an vncorrupte lyfe /
& doth the thynge whiche is ryght.

The

ye which speaketh the truthe from iii.
the harte/ and vseth no disceyte in
his tonge and dothe none euyll to
his neyghbour / and sclaundzeth
nat his neyghbours.
In whose syght the vngodlye is iiii.
nought set by/but doth glozifye oz
make moche of those whiche do
dzeade the lozde.
ye whiche sweareth to his neygh= v.
bour and disceyueth hym nat / he
that gyueth not fozth his money
vpon vsurye / and taketh no re=
warde agaynste the innocent.
who so dothe these thynges shall vi.
neuer be remoued.

## ¶ A Parazhase of the psalme.

LOzde who shall be receyued in
to thy tabernacle: Who shall
abyde with the in heuen beyng as
a mountayne in whiche thy holy
maiestye doth appere:

A man

A man walking syncerely with
crafte or dissimulacion doyng th
is ryght and which speaketh th
he layth faythfully with harte a
mynde.

Whiche loueth to hurte no ma
with tong /which doth none enu
to his neyghboure nor sclaūderet
hym or rayseth no rebuke or ign
mynye vpon hym.

Which set nought by the wicke
or vngodly/but esteemeth hyely th
which do loue god/which wyll na
go from that thinge which he hat
swore or earnestly promysed.

Whiche hath nat with his mone
occupyed vsurye / nouther doth
take bribe or mede to the domag
of an innocēte/he that loueth to do
these thinges shall neuer perysshe.

Finis.

Lorde who shall dwell in thy tabernacle?

For so moche as there is one onely way vnto saluacyon, & life eternall / whiche is to know god, & to obeye his cõmaũdemẽtes. The pzophete in the psalme goyng nexte before, dyd bewayle & lamente moze, than blynde madnes of men / amonges whome were founde so fewe / whiche ioyfully and gladly wolde receyue oz embzace the gentle, and tedely offered mercye of our creatour and redemer. But contrarye wyse, all they for ꝑ moze parte beynge coztupte with theyz owne lustes and concupiscences, were so bzoughte into a peruerse mynde, that in theyz harte they wolde say: there is no god. And out of this fountayne of wycked persuasyon

which they had of god/dyd spryng all maner of myscheuous dedes, done towarde our neighbour. Nother can any man loue his neyghbour with herte and mynde, which dothe nat loue god. And no man dothe loue his neyghbour verely/ except he doth loue him for goddes sake. From fayth, as from the rote do sprynge the workes of charyte. Who soeuer therfore spekynge or talkynge with hym selfe/doth saye in hart that there is no god (for asmoch as he hath an hart, full wyckedly & noughtely corrupte/ from whēs doth procede his speche with all other his fautes or doynges), the same dothe breathe nothynge vpon his neyghboure but moost foule stynche / suche as dothe issue out of sepulchres or graues / nothynge but fraude and disceyte, & the venyme of adders / whiche an other psalme doth calle incurable.

Unbylefe is the rote of al myscheuous dedes lyke as faithe is the rote of charyte.

Psal. xiii

Deutero xxxii.

From

from this corrupte harte dothe
procede all leudenesse of mysche-
uous wordes / all bytternes of de-
tractyon or backebytynge / from
whiche principles & begynnynges
do men go forth, vntyll they come
vnto the lust or desyre of blode she-
dynge / whiche is the vttermoste
poynt, or buttell of rancoure & ha-
tered / accordyng to that saynge of
Johñ: He that hateth his brother, i. Jo. iii.
is a murtherer or manquueller. For
all though he dothe nat alwayes
actuall murther / whiche doth hate To hate
or beare rancoure / yet natwithstã- oure ne-
dynge in that, he folowyng his yre ighbour
or wrathe dothe studye to harme is mur-
his neyghboure / he dothe in that ther.
approche to murther / and in that
so farforthe as in hym is, he is an
homicyde or murtherer. For lyke
as accordynge to the testymony of
Johñ / no greater ioy is vnto god- Johñ. iii.
lye people / than whan they do se

many men come to ỹ knowlege of the truthe / & to walke in the waye of the veryte euangelycall: Euen so is no dolour or grefe to thē more bytter & payneful, than whan they do cōsyder in the great multytude of mē so grosse ignorauūce/so great contempte of god moste benygne & gracyous/so great lacke of charyte to our neyghbours/and contrary-wyse to se in so fewe men, any signe or semblaunce to appere of verye fayth and true charyte. Nother do the Epicures only say in theyr hart there is no god/but that I can nat speke without greuous syghes & doloure / we may fynde men innumerable amonge the chrystyanes, whiche in theyr hart do saye, there is no god. And wolde god there were no chrysten people, whiche wolde vomyte or thruste forth such deuelysshe and wycked sayenges amonges the chrystyanes. But for

The most bytter dolour of a true chrysten/ is to se his neighbour dayly walke in ignorauūce.

because

because we shulde lette passe suche monstrous and wõderfull wycked wordes / we wyll touche thynges more vsuall, and cõmen, or familyare. They whiche haue no ioue or regarde of spirituall thynges / but do all coueyte & gape after ryches / wordly honoures, exces, or lechery, and suche lyke voluptes / in sekynge to gette these thynges / outher by ryght or wronge / by perjurye, bribery, and thefte / or suche other lyke feates or craftes: which whan they haue obtayned suche thynges, do thynke them selues blessyd or happye / and whan they do lose them, be redy to blaspheme bothe god and his sayntes. Do nat suche also shewe them selues to say in theyr harte: there is no god? In mouth they do professe god / but in deades they do renye hym. Of such is so great a multytude & plentye / and contrarye wyse of those which Titus. i.

Psalme. xiii.

shulde truely drede god, is so great scarcyte ẏ the prophete doth bryng forth god lokynge out of heauen whether any creature at all shulde be in the earth hauynge vnderstā-dynge and requirynge or sekynge after god/and in beholdynge with his eyes from aboue all mākynde/ he founde none, except one whiche is Chryste Jesus / with whome be they, nat withstandynge all ioyntly recounted & nombred / who soeuer by faythe and charyte be made one with hym. For no creature syth the worlde was fyrste made, dyd euer please god / excepte the same hathe put his confydence in the free and mere mercy of god offered vnto all men through Christ. For although dyuers haue be saued vnder the lawe of nature / and many vnder the lawe of Moyses / and yet more vnder the lawe of the gospell / yet saluacyon or sauetie, is nat proper-ly due,

Ergo they whi chdo trust in theyr good wor kes (as they calle them) do nat plea se god.

ỹ due, ne to be aſcrybed vnto any lawe/but al onely vnto the mercye of god thꝛoughe Chꝛyſt. From the very begynnynge of ỹ woꝛlde was the church oꝛ cõgregacion of right-wyſe men, whiche is the bodye of Chꝛyſte/ and euen from that tyme, was the euangely oꝛ goſpell / that is to ſay remiſſyon of ſynnes reueled of god from heuen thꝛoughe ỹ mere and free mercye of god foꝛ Chꝛyſtes ſake/ & euen from ỹ tyme alſo was grace, whiche thꝛoughe faythe dyd pureꝛye the hartes of men / althoughe by Chꝛyſte incarnate, and by the pꝛechynge of the apoſtelles / it was than the moꝛe largely ſpꝛedde abꝛode / and dyd alſo ſhyne ỹ moꝛe clerely . So that than it appered full true, that the apoſtell Paule doth ſo often inculcate oꝛ repete: very ryghtwyſenes doth come vnto no man by ỹ lawe, oꝛ by woꝛkes of the lawe / but by

the churche of Chꝛyſte was euer ſythe the begynnynge of the woꝛlde.

Actes.xv

Rom.iii.

 faythe

kaythe and confydence in Chryste
But all men had nat kayth, by wh
che they shulde beclyppe and em
brase the grace offered. Lyke as
also nowe a dayes all though ther
be ful many which do profesle faith
w̄ theyr mouthe/yet be there rygh
fewe whiche do beare true kayth in
harte/they be I saye ryght fewe,
yf so they be compared with those,
which outher be alyantes from the
gospell/or els with a pharisaicall
mynde do the gospel admytte and
receyue. This paucyte and smalle
noumbre of true kaythfull people,
Esay.liii. dyd Esay see and bewayle, Paule
Roma.x. alledgynge the place of his sayde
prophecye, which is thus: O lorde
who haue beleued oure wordes?
And that whiche Chryste yet abyd-
dynge in the earth, dyd saye to his
Luke.xii. disciples in this wyse. Feare not
nat o lytle flocke, for the kyngdo-
me of god is your or dothe ptayne
to you/

you/the same may euen nowe be
yd of those whiche haue verely
stened all theyr confydence in
chryste. yet natwithstandynge in
he same full fewe ryght christya-
es/all thynges be weake, inchoa-
e or begonne and vnperfytte (I
ought also saye) vnpure. After
hat, therfore this oure prophete
Dauid had bewayled so great a
paucyte and smalle nombre of in-
nocente people / and that contrary
wyse, there is so great a turbe or
multytude of vnryghtwyse & wyc-
ked people / And where as he also
dyd se, ỹ there is no hope of sauetie
but in the tabernacle of god, and in
the holy mountayne, whiche is the
church or cõgregacyon / In whiche
no man is graũted to abyde or rest,
excepte he be throughe faythe im-
planted in ỹ body of Chryst / which
same, Chryst dothe crye vnto vs in
the gospell sayinge: Come vnto me Mat. xi.

all ye which do labour and be gre
ued or burdened / and I shall eas
& refresshe you. Ye consyderyng
the impuryte & fylthynes of men
where as is requyred synguler
phyte puryte, yf we shulde be mad
one with Chryst, and so abyde wit
hym in the house of god / the sayd
prophete I tell you with full grea
feare & care, dothe thus crye to th
"father: O lorde who shall abyd
"in thy tabernacle, or who shal rest
"in thy holy mountayne: Therfor
after the playne & moste vulgar
sence / the tabernacle which Moy
ses by the cõmaundement of go
had made, was at Hierusalem in
Exodi. xl mounte Syon / vntyll Salomo
by the worde of god dyd buylde
iii. of kin ges. vi. newe in the same place / the passyn
rychе noble & famous temple tha
was had in a reuerence euen of th
hethen people & panymes. There
also was the regall palace of Da-
uid.

md. And as ỹ iewes dyd boste thē
ſelues to be the chyldze oz poſteryte
of Abzaham and of Dauid / euen
ſo had they a peculyer reioyſe and
glozye foz the cytie of Hieruſalem/
by whiche as by an holy thynge
they dyd ſwere as we may pceyue
by the goſpell. They were pzoude
and holy mynded foz the temple &
the aulter whiche were in the cytie/
wherof dyd come that checke gy-
uen to thē by ỹ pzophete Jeremye:
The temple of the lozd / the temple
of ỹ lozde / ỹ temple of the lozde. &c.
There dyd they beleue god to dwel
there dyd they recken he ſhulde be
wozſhypped & odoured / that there
he wold be pzayed vnto / that there
he wolde be offered vnto, and pace-
fyed with ſacrifyces / that there the
lawe ought to be inquyzed and the
queſtyons of the lawe / there was
the pzopicyatozye, out of whiche
god dyd gyue and ſhewe fozth dy-

Watth. v.

Jeremie. vii.

Exody. xxvi. Hebrues. ix.

uyne

uyne oracles or answeres / there
were the tables written vpon with
the fynger of god. There was Aa-
rons rodde, & the arke of the testa-
ment / the holy table / the potte of
Manna / the cherubym There was
sanctum sanctorum / that is to say,
the holyest of all holy / in to whiche
no man mought entre, excepte the
hye preest onely / and yet mought
he nat that do, but ones in ỹ yere.
Of these thynges before shewed,
dyd aryse pryde and presumpcyon
in the people of the iewes / wherby
they also contempned and dispysed
all other nacyons. Fynally they
had the temple in suche great re-
uerence / that they dyd obiecte it a-
gaynste Chryste, for a cryme moost
horryble and outragyous that he
sayd: vndo or distroy you this tem-
Johñ. ii. ple / and I in. iii. dayes shall rayse
it vp agayne / wherby he dyd co-
uertly signyfye, that he shulde be
slayne

kayne of the iewes/and within.iii.
dayes, he shulde reuyue or lyue a-
gayne. Therfore after my mynde
this psalme after ẏ lytterall sence/
doth peculyerly belonge to the le-
uytes and preestes/ Whose duetye
was to abyde and reaste in the tem
ple, to whiche they were deputed
minysters. Of these was requyred
hye and perfyte puryte and syngu-
ler sanctemonye or holynes / but
whiche the cōmen sorte of ẏ iewes
dyd yet thynke to consyste in exte-
ryor ceremonyes. Concernynge
which holynes, they had holy con-
secracyon, & often locyons or was-
shynges of the heed/of the handes,
& also of theyr garmentes. It was
was nat lefull for the preestes to be
present at a buryall / nor to touche
a deed caryone/nor to eate propha-
ne or vnhalowed breed / nor to vy-
syte theyr wyues and chyldren/nor
to moue theyr fote out of the tem-
ple,

The iues do recken holynesse to cōsiste ī ceremonyes.

Mat.xii.

ple, in especyall vpon those dayes
in whiche they dyd munyster in the
temple / leste they shulde gette or
take some impurite or vnclennes.
But all these thynges were no-
thynge els / but shadowes and fy-
gures of thynges farre more excel-
lent and precyous. For our true
Dauid) to whome promyse was
made, that his kyngdome shulde
be enlarged euen vnto ỹ vttermost
costes and marches of the worlde /
which kyngdome shulde cõtynewe
so longe as the sonne or mone / and
to whome is gyuen al power, both
in heuen and in earth), is Chryste
anointed nat w̃ the oyle of prestes /
but with grace celestyall, ouer and
aboue all the chyldren of men. His
regall palace is the chyrche or con-
gregacyon, whiche the lorde hym
selfe dothe otherwhyles call the
kyngdome of heuen. His imperye
or domunyon, is the lyberte of the
spiryte.

Psalme. lxxi.

Matthe. xxviii.

Psalme. xliiii.

spiryte. The tabernacles is the con
gregacyon of all true beleuynge
people in all or euery nacyon. Hie=
rusalem is ỹ mystycall cytie, which
saynt Johñ dyd se in the reuela=
cyon. xxi. beynge buylde of lyuely ii. Petre. ii.
stones / Chryst beyng the heed cor=
ner stone. The holy mountayne is
ỹ sublymyte or hyghnes of ỹ doc=
tryne euangelycall / and the inuio=
lable veryte, vpon which the buyl=
dynge of the temple dothe leane &
is grounded vpon. Of whiche is Psalme
also thus mencyoned in an other C. xxiiii
psalme: he that trusteth in the lord /
shall as the mounte Syon, neuer
be moued / whiche abydeth in Je=
rusalem. The prophete therfore cõ=
templatynge with spirituall eyes /
the wonderfull maiestye and sanc=
tymonye or holynes of the church /
whiche holynes the fygures of the
olde lawe before shewed with other
lyke dyd signefye / by the glorye of
whiche

whiche churche also those thynge
whiche dyd appere very glozyou
to the iewes, were obscured & dar
kened / & after the interpzetacyo
ii. Corin. iii. of Paule, were made without glo
rye. The same pzophete also, seyn
ẏ there is no moztall mā which ca
abyde pure in the house of god, an
offre to god sacrefyce acceptable
he tournynge to the father of he
„ uen doth crye thus: O lozde wh
„ shall abyde in thy tabernacle, o
„ reste in thy holy mountayne? Th
true knowlege of god is dzawe
and coarted in to a very strayte o
narowe angle of the wozlde. The
other nacyons do wozshyppe fo
god, stockes and stones / they do sa
crefyce vnto deuelles / after whos
luste and pleasure, they be dzawe
as oxen by the nose vnto all kynde
of myschefe. And amonge the selfe
same nacyons oz people, whome
thou haste chosen aparte to the /
whom

whome thou haste excited or called by so many wōders and myracles to the knowelege of thy maiestye/ whome thou haste by so many benefites prouoked to loue the/ whome thou haste kensyd with so many preceptes and cōmaundementes/ whome thou haste instructe by so many prophetes/ amonges ỹ same people is none that accordynglye dothe worshyppe the. They haue one god in theyr mouthe/ but in theyr harte haue they many goddes. Wohyles one dothe serue yre, enuye, and delyre of vengeaunce/ another seruyth auaryce/ and some ambicyon & pryde. And they which do appere to thē selues excellently iuste or ryghtwyse for observynge the lawe/ do nat yet obserue that whyche is the heed of the lawe. For who doth loue ỹ with all his hart, with all his mynde, & with all his power/ & his neyghboure as hym

selfe: Thus thy lawe (where as of it selfe, it is good) doth come euyll to passe with them, turnynge them to euyll/nother doth it pacefye the, but prouoke the to angre/nother doth it see quyte, or dismysse them foūde gyltye or fautye/ but it doth accuse & condempne them. A great sorte of men dothe worshyppe the after the cōmaūdementes of men/ & with ceremonyes, they do walke in thy temple, they do kylle sacrefyces/they do offer oblacions. But thou whome all the whole worlde doth nat compzehende arte nat inclosed in temples, or edifyces made with mannes hande/nother doste thou regarde suche worshyppers, whiche do worshyppe the with in walles buylded by the scyence of worke men. But for so moche as thou arte the hye and full parfyte truth or verytе/thou doste requyze true worshyppers, whiche shulde adoure

worshyppynge of god after mens commaundementes & ceremonyes is neare rebuked/& in the gospell such is called fals worshyppe.

Actes.vii. and.xvii. God dwelleth nat abide in tēples or churches made with hāde/nother requyzeth

adoure or worshippe the in spirite and verite. Thy soule or mynde dothe abhorre our sabbote dayes & holy dayes of the newe mone / and thou doste requyre no sacrefyce for synne / nother haste thou any nede of our good dedes / we do sacrefyce to ỹ of thyne owne. But thou doste deteste & dehye the sacrefyce of them whose handes be full of blode. The blode of gotes or of calues, can purge no man from synnes. Thou arte parfyte & doste requyre thynges parfyte. But the lawe dothe bringe no man to perfectyon. All the whole nature of man is vtterly infecte and poysoned, euen fronie the very rote throughe the vyce or synne of our fyrst parentes. I perceyue that thou doste lothe and disdayne olde thynges / thou doste requyre all newe thinges / thou doste renewe the temple / thou doste renewe the lawe / thou doste renewe

he to be therewor chypped more thā in other places. Johñ. iiii. Isaye. i. Psalme. xxxix. Psalme. xv. Isaye. i. Hebrues x. ii. Corin. v. Apocal. xxi.

the rytes and the preesthode, But what preest is he so clene and immaculate / so in thy fauoure or acceptable, that he can reconsyle the to all men beynge angrye or displeased? Who shall abyde in this tabernacle, which dothe come from heuen? who shal dwell in thy holy mountayne, vnto whiche no man coinquynate or defyled may approche? who shall offre a sacrefyce so effectuall, that it can verely purefye the hartes of men? To this feare & sollicytude of the prophete, doth the lorde make this answere: I do renye none of these thynges which thou haste tolde/thou sayste truthe, I in very dede do ordayne a newe tẽple / I do requyre a newe sacrefyce / for I was full a good whyle before of the olde. I wyll make a newe preest nat that is of ỹ earth earthly / but ỹ shall be from heuen heuenly / whiche shall make

newe

newe euery creature / nat doynge sacrefyce by course or often tymes / but which after one sacrefyce made shall remayne a preest for euer, after ỹ ordre of Melchisedech / whom I wyll describe vnto the: he shall walke in the earth amonges men / but he alone shall be without all spotte. He shall be conuersant with synners / but that he may iustefye them. He shall worke tyghtwysenes, and do iustyce full parfytely / In suche wyse, that he onely may saye: who amonges you can accuse or rebuke me for synne? The deuyll which is an euyll speaker, and the prynce of this worlde shal come vnto hym / but he shal fynde no defaute in hym. He shall speake truth in his harte / for he shall be the very truth it selfe. Nother shall he commytte or do any gyle w̄ his tonge / for he shall speake nothynge, but ỹ he shall be commaunded of me to

Hebrues vii.

Psalme. C.x.

Christe described chorely accordig to scripture.

Joh. viii.

Is. xiiii.

ſpeake. Nother ſhall he flatter the wycked/nor yet kode or kede ꝑ godly with vaynes promyſes: but he ſhall promyſe remyſſyon of ſynnes by fayth gyuen vnto hym/and he ſhall truely gyue it: he ſhall promyſe reſurrecyon & lyke eternall/ and he ſhall perfourme it. And ſo moche ſhall he eſchewe to do euyll vnto his neyghbour/ that he wyll beſtowe his owne lyke euen for his enemyes/ & for them ſhall he make interceſſyon to me/ of whome he ſhall be ſlayne. For he ſhall come
Johñ.iii. nat to deſtroye or cauſe any to peryſhe/but to preſerue and ſaue: He ſhall come nat to iudge or condempne/but to recõcyle & to make peace betwyxte god and man. Nother wyll he begynne to rebuke or ſclaunder his neyghbours/whiche dyen ge wyl trye for his moſt cruell tormẽtours or murtherers: Fa-
Luke. xxiii. ther forgyue them for they wote

nat

nat what they do/whiche also shall
caste to the groũde the deuyll that
is the accuser of mankynde in ma-
kyng hym domme and speche lesse/
the obligacyon beyng anulled and
made of none effecte / by whiche he Coloss. 1.
intended accyon and accusacyon a-
gaynste all men. And all thoughe
he accordyng to his malyce by rea-
son wherof he dothe enuye the sa-
uetye and saluacyon of men / in so
moche that he wyll fence and sette
forth in armes or harnes all his
power or armyes agaynste my
preest / and wyll so declare all his
gyles and trechery in bendyng his
artyllarye agaynste me: yet shal he
no whytte profyte or auayle / but
he shall be broken to peaces and be
brought to nought: Nother shall
the rage or crueltye of the wycked
worke any other thynge than that
the victorye and glory of hym shall
be ỹ more clerely knowen and ho-

noured / whome they dyd coueyte
with great force but in al vayne to
be extinte and vtterly abolysched
out of the mynde of men. And they
Jeremye xi. by ỹ same shal purchase none other
thynge to them selues than confu-
syon or shame euerlastynge & most
greuous dethe or destruccyon. For
this my preest whome I wyll or-
Hebrues ii. dayne chefe ruler in my newe tem-
ple and in my kyngdome shall by
deth ouercome the author of deth/
and by shamefull deth of the crosse
he shall haue moste honorable try-
umphe of the spirytes or deuylles
his aduersaryes. And partakers
of this glorye shall he make all thē
whiche fearynge to offende the fa-
ther wyll heare and obey my wel-
beloued sonne. In whome onely I
Matth. xvii. shal haue so great pleasure and ly-
kynge that nothynge at all can of-
fende or displease me. He moreouer
shall be in so great bothe fauour &
auctorite

auctoryte with me ẏ I wyll denye
hym nothing. In the meane whyle
it is ryght and true glorye to ouer=
come the worlde to ouercome the
fleſhe and to ouercome the deuyll.
But lyke as the glory of my ſonne
ſhall in maner be hydde or vn=
knowen amonges men / whan he
ſhall be in the ſhappe or ſemblaũce
of a poore and humble or vyle ſer=
uaunte / yea and of a ſynner / whan
he ſhal be rebuked and reuyled ac=
cuſed condempned and put vpon a
croſſe: Euen ſo ſhall the glorye alſo
of thẽ which do drede god be hydde
and vtterly vnknowen amonges
men by reaſon of infirmyte of the
fleſhe / or at the leaſte it ſhal be ob=
ſcured and darkened. But whan
he beynge nowe condempned and
crucifyed betwyxte two theues ſhal
come agayne in his mãieſtye with
thouſandes of aungelles innume=
rable / all godly people alſo ryſyng

together with hym vnto lyfe / and they whiche were partakers with hym of tribulacyons ſhall be alſo partakers with hym of glozy: Thā ſhall ỳ wicked ſe whome they haue ſmytten and wounded: They ſhall than ſe them (whome bekoze they haue cō culcate and troden downe) with theyz excellent bzyghtnes to obſcure oz darken the clerenes of ỳ ſonne / where as they them ſelues ſhall lamente and bewayle theyz owne madnes. Theſe thynges haue I thought good to touche / foz becauſe I do ſe that of ỳ olde doctours ſome haue applyed all this whole pſalme vnto the perſone of Chzyſt / to whome do full parfytly quadze and agree theſe wozdes hytherto ſpoken. But the wozdes folowynge do nat ſeme to accozde ſo
» well to his pſone: Which ſweareth
» to his neighbour and doth not diſ-
» ceyue hym / whiche hath nat gyuen

fozth

with his money to vsurye/ & hathe
nat taken bybes or rewardes vp-
on innocentes. Nother is it any
great prayse nat to haue done those
thynges / whiche without a great
crime cã nat be cõmytted or done /
Suche as these be: to worke false-
hede by vsurye/to increase worldly
substaunce by vsuryes / to be cor-
rupte with bybes / to condempne
or to beare false wytnes against an
innocente body. They whiche vsed
to do suche thynges were reckõted
euyll doers euen amonges the he-
then and myscreantes/ & they were
punyshed by the lawes: Agayne-
warde they whiche dyd no suche
thynges dyd nat receyue any pu-
blicke rewarde vsed to be gyuen to
suche men as had done for the cõ-
mune weale. But nothynge dothe
appertayne to Christ but that is of
hye perfeccyon/and that surmoun-
teth all the precepte of the lawe.

ii. questy-
ons mo-
ued.

Here

Here aryseth vp also an other qu
tyon: wherfore in the discrybyng
Chryst doth he recyte these fore
byces more than other whiche a
the lawe dothe condempne as
ensample: whiche dothe not steal
Exodi. xix. which doth nat kylle or slee / whi
doth no aduoutrye or fornicacyo
But these doubtes do prycke a
somwhat trouble vs thoughe
shuld applye this present place
vnto the persone of Christ / but o
ther vnto ỹ minysters of ỹ church
or els vnto euery membre of t
churche. The explicacyon of the
difficulties dothe parhappes
quyre an hye or excellente wytte
that is well exercysed in holy scrip
tures / ✠ natwithstandynge acco
dynge to my feblenes wyll shew
forth my mynde or thought in suc
wyse that no man shall be stoppe
from sayeng his deuyse / yf he hat
any better matter to bryng forth

Scripture

scripture doth in dyuers fassions
structe vs to lerne vertue & god=
nesse. Other whyle it doth kepe ye
ordre of nature i callyng vs backe
fyrste from vyces / & there after ex=
hortyng vs to vertues. For to for=
bette euyll and vyces is naturally
the fyrste and former thynge. And
the seconde or nexte to that is to go
into goodnes and vertues / lyke
is naturally fyrste is the thynge
whiche is vnparfyte and (as the
Apostle doth calle it) naturall / and
there after that is parfyte and spi=
rituall. This ordre dothe here the
spiryte of god kepe whan he sayth:
Auoyde or declyne from euyll and
do good / seke peace & pursue ther=
after. In a lyke wyse dothe Esaye
sayenge: Take ye awaye the euyll
of your cogitacyons or thoughtes
from my eyes / leaste you do per=
uersly / and learne you to do well.
forthwith doth he ioyne thereun=
der the

what ordre or fassiōs scripture doth vse i teachinge or exhortig.

i. Corin. xv.

Psalme. xxxiiii.

Esaye. i.

der the preceptes of charyte saye
socour the nedy / do iudgement
the fatherlesse chylde / defende t
wydowe.&c. In lykewyse also i
Matthe. xii. parable of the gospell: The hou
is fyrste made cleane & afterwar
cõmaunded to be anourned. Cle
nes that is to say innocencye do
come by faythe and baptysme / t
oꝛnamẽtes be good woꝛkes. Suc
Romans viii. a lyke thyng is that also spoken b
Paule: let vs caste away ꝑ woꝛk
of darkenes / and let vs put on t
armoure of lyght. Also Colossian
iii: Nowe put you of all thynge
wrathe.&c. This oꝛdre is somtyme
alsotourned/that is to witte whe
as those thynges be fyrst cõmau
ded whiche be parfyte / and thos
thynges after be forbydde that be
contrarye. Of whiche sorte is thi
Romans xiii. sayeng of Paule: So that we may
walke honestly as in the day nat
fraunchynge oꝛ surfettynges &
dronkenes/

wonkenes/ nat in chambrynge and
vnclennes/nat in contencyon & en-
vyenge. And these fassyons be of-
ten tymes myxte or myngled toge-
ther as in the wordes of Chryste
sayenge: Blesse them which do per-
secute you/ blesse & curse nat. Other Romans xii.
whyles good thynges onely be cō-
maunded as for example: Thou
shalte loue thy lorde god with all
thyne hart. &c. And thy neyghbour Matthe. xxii.
as thy selfe. The prohibytynge of
evyll thynges doth rather agree to
harde and obstynate people: the cō
maundynge of good thynges is a-
greable to suche as be obedyent/ &
of theyr owne accorde inflamed to
vertue and godlynes. In suche
fassyons doth the scripture procure
the helth of all persones/ so that the
parfyte maye therin fynde howe
they shulde procede & go forwarde:
And the weake or forgetfull may
there also haue howe they shulde
be re-

How scripture with tem-pre dec-tryne ac-cordynge to the dif-posicyōs of all me

be refrayned & asso admonysshed.
The rudenes & slouthe or dulnes of mannes mynde is meruaylous. And therfore the lawe of the. x. cō-maundementes which were gyuen vnto the grosse and rebellyous or obstynate people dothe contayne thre onely preceptes whiche do cō-maunde thynges honeste and ver-tuous/the other do prohibyte syn-nes and enormyties: Thou shalte nat stele/thou shalt nat slee or kyll/ thou shalte do no fornicacyon. &c. But so often as bothe these fassyōs be myngled to gether it moughte appere a thynge superfluous/ex-cepte that our nature dyd requyre suche inculcacyons or repeticyons. For els whan the lorde had sayde: blesse you them which do persecute you/what nede he to adde blesse ye, but curse nat/ except that he wolde the more deapely fasten the sayde lessone in the myndes of hys dysci-ples:

The rudenes or dulnes of oure nature in receuyng godly doctryue

ples. Therfore bothe these fassyōs of speche be eche one vnderstande in other. As whan ẏ scrypture doth bydde god to be loued aboue all thynges & our neyghboure as our selues/ ẏ same doth vndoutedly for byd al thiges which do discorde wͭ ẏ loue of god & of our neyghbour/ & those be thynges innumerable. Agayne whan the lawe dothe faye: Thou shalte nat kylle/ it hath well and iustly cōmaunded all ẏ dedes of charite by which we cā helpe our neyghbour. Also whā it sayth: thou shalte nat do fornicacyon / it dothe bydde all thynges whiche do preserue clennes/ sobernes/ laboures/ fastyng/ prayeng. &c. But thynges whiche be hydde & vnknowen doth nat ẏ rude or vnlerned people vnderstande. And therfore haue the prophetes Christ and the Apostles opened bnto vs those thinges whiche haue be spoken cōpendiously &

In christes preceptes is an affirmatyue alway cōtayned in a negatyue and a negatyue in an affirmatyue.

couertly. Therfore i this psalme is
ppowned & set forth in a preposte-
rous ordre/ fyrst ỹ cõtent & summe
of pfyte religyon & godlynes/ & thã
for ỹ rudet forte be the thynges ex-
pressed by name whiche be cõtrary
to ỹ sayd descripcyon & image. For
whã he sayth: he which doth entre
wout spotte & dothe worke rygh-
wyskues/ he hath in ỹ same compre
hẽded al ryghtfulnes. For he whi-
che doth entre wout spot doth cõ
mytte no vyce or synne/ & agayne-
warde he doth omytte no vertue a
cordyng to rygh & his duetye. Ac
cordyng to this intellygẽce or vn
derstãdynge it is no faynte or febl
prayse whã chryst is denied to hau
done any gyle w his tonge. For s
do we knowe hym alone to be suc
one in whose wordes ỹ is to wytte
all ỹ whole canonicall scripture/
eternall & vndoubted truth doth
valyaũtly remayne wout any spo
or ble-

Agaynste verctyes vnwrytten.

or blemysshe of erroure. Whã he is denyed to haue done euyl vnto his neyghbour/we do vnderstãde that all his lyfe & his dethe was orday=ned and ordered to the helthe of all men. Whan he is denyed to haue begõne any rebuke or ygnomynye agaynste his neyghbours/we per=ceyue that he dyd make intercessy=on vnto his father euen for ẏ wyc=ked and open euyll doers. Whan he is denyed to haue deceyued his neyghbour by periurye / we be ad=monysshed that what soeuer thing Chryste dyd euer promyse by his prophetes (for by thẽ dyd he speke) the same hathe he ryght faythfully performed. He hath promysed great thynges / and that be vnnethes credyble to any mannes capacyte/ that is howe god shulde come in flesshe / that he by his dethe shulde redeme mankynde / that he shulde within thre dayes reuyue agayne

Hebrues i.

from deth/that he shuld ascende in
to heauen / that he shulde come a-
gayne in glorye to iudge ẏ quycke
and the deed/ & to receyue his peo-
ple raysyd vnto lyfe to blessyd im-
mortalyte. All these thinges for the
most parte hath he all ready accom-
plysshed / and that is remaynynge
wyll he perfourme in lyke fidelyte.
Whan he is reported that he dyd
nat lende or gyue forth his money
vnto vsurye/ we vnderstande that
he was full pure from all earthly
concupiscences / whiche was frely
beneficyall to all men sekyng none
outher profyte imperye or glorye
for so doynge: He dyd frely gyue/
he dyd heale frely the sycke/he dyd
frely redeme vs / and he be stowed
frely hym selfe all whole/& all that
Matthe viii. he had for our sakes: he had nat in
this worlde wherupon to reste his
Johan. xviii. heed / he dyd professe hym and his
kyngdome nat to be of this world/
he sought

he sought nat his owne glorye/but the glorye of his father. So farre wyde was he from takyng rewardes agaynste innocentes ỹ he gaue hym selfe to be a ransome to redeme innocentes sufferynge deth for them that he shulde bryng them beynge reconsyled vnto lyfe euerlastyng. These thynges as they be surmountynge and passyng gr̃eat/ men so dyd he onely perfourme & accomplysshe them/& therfore shal he neuer be moued. For Jesus Christ as sayth the Apostle yester day & to day he is all one for euer. And thus farforth haue I sayd cõcernynge the fyrst questyon which mought bryng ỹ reader in doubt/ as if these cõmendacyons or prayes were semynge vnmete and vndorthy for Christ. Nowe is the other questyon to be soluted whiche is why the prophete dothe free and onely uer Christe from these onely

Johan. viii.

Hebrues xiii.

The solucyon of the secon de questyon.

vyces / seynge that he was all to
gether free and quyte from all ma
ner crymes or vyces? The prophet
appereth by these forsayd poyntes
to haue properly deuyded ỹ person
of Chryst from all other. But in the
onely persone of chryst were many
In the onely personage of Christ be many personages cõprehẽded. Luke. xi. Christ is a perfyte kynge. personages / as the personage of a
kynge / of a preest / of a prophete / of
a iudge / & of a doctour. In a kyng
whiche coulde bynde the strong
one mencyoned of in the gospell
entrynge in to his house violently
take away his goodes was requy-
red a power more than humayne
angelicall. And therfore it is sayd
The malygner in his presence is
broughte to noughte. In a preest
Christ is a passing hye preest which onely shulde purge & clense
the spottes of all men was requy-
red a wonderfull clennes / which
Ephes. ii. Psal. l. can nat se founde in any man. For
we be all borne the chyldren of yre
and wrathe / and accordynge to the
testymonye

testymonye of Dauid we be conceyued in synnes. The onely sonne of god dyd come without carnall copulacyon in to the wombe of a virgyne/and dyd nat by his entrance in to her dekyle but consecrate her purenes or clennes. And suche as was his concepcyon and natiuyte/ suche was also all his lyuyng. And this noteth the prophete sayenge: And he worketh ryghtewysenes. But there was neuer any preest whose concepcyon & natiuyte hath be with out all spotte/or whose lyfe hath be by all maner wyse incontaminate. Aaron the hye and the fyrst preest of all dyd so procede frō his mother/ þ he neaded circumcicyon/ nother dyd he a lytle offende god folowynge the furye of the people in makynge a goldynge calfe. Dely dyd synne by ouermoche cockeryuge or tenderynge his sonnes.

Exod. xxxii. i. of kynges. ii.

D.iiij. Incre-

Incredulyte was imputed & layde
agaynste zachary ẏ father of Johñ
Luke. i. Baptyste/for which he was punis-
shed / the vsage of his tonge for a
whyle taken away. But why do I
recyte these? The very lawe dothe
declare no mā to be without synne/
Hebrues v. which therfore doth prescrybe a sa-
crefyce that ẏ preest ought to offre
for his owne synne. I wyll here let
passe to mencyon of the false pro-
phetes/For amonges the holy and
cōmendable prophetes was neuer
any pure frome all spotte or ble-
Isay. vi. mysshe. For Isaye dyd nede of a
quycke cole / which shulde purefye
his lyppes. There was none of the
but that was ignoraunte in some
thynge / nother was the spiryte of
prophecye alwaye present w̄ them/
& thoughe he were present, yet dyd
he nat put them in remembraunce
iiii. of kīges. iiii. of all thynges. For a certayne pro-
phete doth complayne sayeng: God
hath

path hydde from me this worde or
thynge. To all was gyuen the gyft
of pzophecye accozdyng to the pzo=
poztyon or measure of theyr fayth:
but in onely Chzyste dyd inhabyte Colos. ii.
the fulnes of the godhede cozpo=
ally/nother was he admonyshed
or taught in a dzeame or vysyon/
but he bzought with hym from the
father the full parfyte knowlege of
all thynges that be paste pzesent &
to come. To this pertayneth that
is here sayd: He spake the truth in »
his harte/and wzought no gyle in »
his tonge. In a iudge is requyzed »
parfyte knowlege of causes/inte=
gryte or parfyte ryghtfulnes/and
a mynde vncozrupte. The lozde Chzyst is a syngu=
doth repozte of hym selfe in ỹ euan= ler trewe
gely sayeng: The father doth iudge iustyce or
no man/but hath gyuen all iudge= iudge.
mente to the sonne/and in ỹ Crede Johñ. v.
is testefyed that he shall come to
iudge the quycke and the deed. He

onely dothe iudge truely & verely
Luke.xvi which doth nat iudge after the out
warde shewe or apparēce but doth
inwerly se & beholde the hartes / &
regardeth nat ỹ estates of any mē
knowynge no parcyalyte/but ren
dreth vnto euery man accordynge
Romans ii. to ỹ workes done in his body. And
ii. Corin. v. accordyn to the sayenge of the gos
pell they which in ỹ last iudgement
shal go about to wynne the fauour
of the iudge by allegacyon of old
familyarite or acquoyntaunce o
of workes exteryor / to suche shal
Luke.xiii be sayde: I saye vnto you truely I
knowe you nat. The same thynges
all be welnye requyred i a doctour
or teacher/whiche be requisite in a
A prophete is a doctoure or teacher. prophete. For a prophete is also a
doctour or teacher/lyke as he whi
che is a kyng is also a iudge. In a
Christ is an excellent doctour. doctour whiche is a teacher be re
quisite wysdome fidelyte autho
rite/and lyuynge accordyng to his

doctryne

doctryne or learnynge. In onely Chryste was all fulnes of dyuyne sapyence or wysdome/he was both a faythfull and ryght prudent distrybuter of mysteryes celestyall/ which dyd bryng forth of his treasurye thynges bothe newe & olde. And as touchyng authorite it was neuer sayd absolutely of any other than of Chryste/whose wordes all were spryte & lyfe: heare you hym. Therfore ye ꝓphet doth recyte those crymes or defautes chefely/which all ye ꝑsonages before shewed & cōteyned in christ are wont to be subget vnto & fautye of. So that all ye whole worlde shulde vnderstande that in conclusyon one man shulde come which shulde parfitly declare him selfe to be an innocēt kyng/a preest throughly & in all poyntes pure/a ꝓphete in al thinges iuste & true/a doctour or teacher teaching other men nothīg/which he hȳ selfe

Coloss. ii

The authorite of chryst.

Johñ. vi.

Matthe. xvii.

dyd

Agaynste vnwrytten vetyties and tradicyons of men.

dyd nat in dedes pfourme a iudge vncorrupte. So that there is no thynge ẏ we oughte to seke in this lyfe without or besydes chryste. It is no nede to tell that to all men is knowen / ẏ is to wytte howe great harme dyuers kinges do vnto men by reason of theyr power & cruelte / Whan they polle the people with vnryghtfull exaccyons / whan they do breake good lawes and make euyll / whã they moue vniust warres / whan they harken to tale bearers and promoters or false accusers / whã they rage and shewe rygoure to innocente and harmelesse people / whã for money they do cõmytte or gyue offyces to men vnmete and vnworthye. But let vs leaue to speake of discommendable prynces and preestes of whiche is a passynge great nombre. With howe great and noble testimonyes of scrypture was Moyses anourned /

ned/agaynst whome natwithstan-
dyng was obiecte the cryme of im-
piete and wyckednes/for because Numeri.
whan the people dyd thurste after xx.
waters he dyd nat glorifye god/&
therfore it was nat graunted hym
to entre in to the lande of promyse/
howe soeuer he be excused for kyl- Exodi.ii.
lynge the Egyptyan. Nother was
it any small blotte in Aaron that
he folowed the mynde of the peo- Exodi.
ple requyrynge ydolles or false god- xxxii.
des to be made them. Dyd nat Da
uid of whome remayneth this no- ii.of kyn
ble testimonye of goddes worde(I ges.xii.
haue founde a man accordynge to
myne owne appetite & harte)ioyne
a detestable cryme with his cruel-
nes that is to saye, adulterye with
murther? He was called a man of
blode or blody man/and recounted i.of Pa-
vnworthy to buylde a temple to the ralipo.
lorde. Salomon receyued an excel- xxvii.
lent testimonye of scripture/but vn iii.of kin
howe ges.iiii.

howe many crymes and outragy-
ous dedes dyd he obfuscate and
dymine that glory. Two ryght fa-
mous and soueraigne men haue I
noted & shewed vnto you/the other
do I nat mencyon of lesse I shulde
be ouer prolixe and tedyous. But
he whiche is our Dauid and very
ryght kynge of Syon where as he
had a kyngdome sempiternall and
vncorruptible/yet natwithstãding
zacharye ix. accordynge to the prophecye of za-
charye he came nat agaynst vs but
for vs / nat with violence and ty-
ranny but with ryghtwysenes/no-
ther beynge an oppressor of ẏ peo-
ple but a sauyour / nother came he
dredefully by reason of fearcenes
or statelynes/but myldely & quiet-
ly syttynge vpon an asse. Nowe all
though other shulde be broughte
forth beyng neuer so moche lauda-
ble & cõmendable / & anourned w̃
the testymonyes of ryghtwysnes/
yet

yet they all beynge compared to Chryst be synners. Euery man is conceyued in iniquyte (of ẏ virgyn Mary do I gyue no sentēce) euery one is borne the chylde of yre and wrath / euery one doth beare about concupiscence beynge faste roted in ẏ nature of man / all though none other spotte shuld cōtamynate our lyfe. But of these wyll I make no longe rehersall / seyng it sufficyent ẏ I haue now shewed you ẏ vyces before named / vnto ẏ which many of those ꝑsonages amonge ẏ iewes were subget & fautye of / which ꝑsonages al we do fynde in christ hyly reuerēt & worshipful. This is here to be noted ẏ the argument of this psalme doth nat differre from ẏ argumēt or mater of ẏ psalme goyng before. For whā he there had recyted howe mankynde was on euery syde corrupte / and howe that god hadde concluded and compassed all

Psal. l.

yet was she saued by chryst & his deth Luke. i.

Romans iii. Gala. iii.

all thynges vnder synne to then
tent that he shulde take mercy vp
on all: ye there also consyderyng
that nother the lawe was sufficye
to pacefye so great wrathe of go
conceyued agaynst vs (which law
dyd rather prouoke the wrathe o
Romans iii.v.viii. god agaynste vs than pacefye o
aswage it) nor that any sacrefyce
prescrybed of Moyses were to thi
sufficyent: But that we had nead
of a newe kynge godly myghtye
stronge which shulde do awaye th
tyrannye of Satan / and that w
had neade of a newe preest which
shulde be voyde of all spottes tha
so he shulde offer a sacrefyce farr
more effectuall than was the blod
of beastes / and yet he coulde fynd
no suche preest amonges all man
kynde / he beynge conuerted to go
doth thus make exclamacyon: wh
shal gyue saluacyon or helth to I
rael of or from Syon. And he hea
reth an

th answere agayne: whan ỹ lorde
hall turne awaye the captiuyte of
s people/ Jacob shal reioyse and
Israell shall be glad. Jn ỹ mounte
Syon as we haue shewed before
as bothe the tabernacle and the
ynges palace. Jn whiche bothe is
gnyfyed the church which is also
alled the kyngdome of heauen / &
to whiche who soeuer be adwyt=
d or chosen they be called by the i. Peter. ii.
stymonye of saynt Peter an holy
acyon & a royall preesthode. But
hat a captiuyte was that whiche
yd nat suffre the Jsraelytes to be
lad and reioyse? For at that tyme
e people of Jsraell whiche were
ebrues were captyue or ỉ seruitu=
to no maner of men. But it was Gala. iii. v. iiii.
lore captiuyte to be vnder ỹ ma=
diccyon of the lawe whiche was
n harde scole mayster to the peo=
le wantyng the spryte. For where ii. Corin. iii.
eeuer the spryte is nat / there also
E.i. is no

is no lybertie or franchyse. And
where as the terrore of the law
dothe manace vengeaunce ther
is no pure gladnes of harte. For
because therfore there was no ho-
pe of saluacyon in men the fathe
dyd sende his only begotten sonn
beynge more myghty than the de-
uyll beyng a tyrante/which shulde
auerte & put awaye the captiuyte
of his people delyuerynge or ma-
kynge vs fre by grace from ỹ ma-
ledicyon of the lawe. He sent hym
beynge a preest full of efficacyte
Hebrues v. whiche makynge intercessyon fo
his electe shuld be graciously her
for loue of his reuerence and god
lynes. And thus in conclusyon dy
Jacob reioyse and Israell wa
glad and ioyfull. Jacob & Israe
be the names of one man / all be
that here accordyng to the custom
of scripture they be vsed for ỹ pe-
ple of Israell. Furthermore both
the

the wordes do signifye a wrestler/ for Jacob to the Hebrues is a supplanter / & Israell a stronge man towarde god. Jacob truely (as is contayned in the holy history) dyd wrastle with Esau in his mothers belly. The same dyd also wrastle with the angell / for the whiche wrastlynge he obtayned the name of Israell. For I sayth he wyll nat let the departe excepte thou shalte blesse me. His brother beynge supplanted / he dyd obtayne his fathers blessynge: Ye inforsynge the angell dyd purchase the blessynge of god. Nother ought it to be thought any inconuenyence if a man be sayd to wrastle with god / seynge we do heare our sauioure hym selfe sayenge in ỹ gospell that the kyngdome of heuen doth suffre violence / and that men violently cõmynge to it do pulle it to them. The Samaritans and gentles or

Genes. xxv.

Genes. xxxii.

Matthe. xi.

infydeles dyd russhe in to it before
theyr tyme/ & as a man wolde saye
Matth. x. the dores broken vp. For fyrst was
the lorde sent vnto the loste shepe
of the house of Israell. But what
vyolence is that by which ẏ kyng-
dome of heuen is with violence
ouercome? It is faythe a thynge
The kīg dome of god how it is goten with violence. Matthe. xv. myghtye and importune/ whiche
in a maner doth wreste out frō god
that nomerytes do purchase or ob-
tayne. Doth nat the womā of Ca-
nanye ī a maner appere to wrastle
with the lorde Jesu/ prouokynge
hym with importune crye to heare
to heare her/ whan he pretended
that he wolde nat. Agayne whan
Of the womā of Canante wrastelyng with chryst. she was dryuen from hym beynge
called by the rebukefull name of a
dogge/ yet dyd she stylle craue for
cromes naming her selfe a whelpe.
Doth nat she than appere to saye
with Jacob: I wyll nat let ẏ depte
except thou shalt blesse me? Forth-
with

with there after whā ẏ lorde sayth: O woman great is thy fayth be it vnto ẏ as thou wylte haue it/doth it nat appere to be the worde or voyce of a mā ouercome in wrastlyng? Wyl ye thā heare howe puyssant pugnant and victoryous a thynge faith is? Onely sayth he beleue for all thynges are possyble to hym ẏ beleueth. But for to returne frō this digressyon to a shorte conclusion. Lyke as in ẏ psalme before ẏ prophete doth demaūde after the saluacion of mākynde sayeng who shal arise to helpe & remedy ẏ world beyng so desperate: In like fassyon doth he heare crye sayeng: O lorde who shal abyde ī thy tabernacle/or who shal reaste in thy holy mountayne? In ẏ he nameth a tabernacle he requireth an hye preest / and whan he nameth a holy moūtayne he desyreth a kynge of more puissaūce thā is ẏ puissaūce of Satan/

The puyssance & vertue of fayth.

Marke. ix.

and he heareth answere made to
hym of the spyrite: he whiche entreth
without spotte and dothe worke
ryghtwysenes. By the which testi-
monye or prayse is signyfyed the
persone of Christ which onely with
out all exceptyon was pure & clene
frō all blemyshe or spotte. Whose
doctryne doth sauer of no wylenes
or vaynenes / but as it dyd come frō
heuen euen so doth it vtter & speke
heuenly thynges. Mounte Syon
hath his denominacyon or name
of speculacyon or beholdynge / In
whiche who souer dothe reaste he
beynge hyer than all thynges ter-
restryall or earthly doth beholde &
desyre no thynges but celestyall.
And he dyd nat only worke ryght-
wysenes which in all poyntes dyd
accomplisshe the workes of his fa-
ther / but he also wrought ryght-
wysenes for vs and to vs. For vn-
to vs sayth ỹ Apostle was he made
ryghtwyse-

Mounte Syon wherof it is so denomina-te.

1. Cor. 1.

eyghtwyselnes whiche nother had
any of our owne / nother coulde
haue any / in lykewyse as we can
nowe also haue none of our owne
of oure. Thus hytherto haue I
applyed this psalme vnto the per-
sone of Chryste. Nother do they a-
myss whiche do interprete this
psalme of the lyke heuenly. For in
heauen also is bothe a temple and
a tabernacle / in which without in-
intercessyon or cessynge is offered
the sacrefyce of prayse and of than-
kes gyuyng / lyke as is sayd in an
other psalme: Blessyd be they whi-
che do dwell in thy house O lorde / Psalme.
in worlde without ende shall they lxxxiii.
prayse the. The gospell also dothe
make mencyon of tabernacles ad-
uertysyng vs that we shulde heare
purchase vs fryndes with ỹ Mã-
mon of iniquyte whiche shulde re- Luke.xvi
ceyue vs beyng destytute and suc-
courles in to euerlastynge taber-

nacles. There therfore is ỹ temple
of god thorowly pure and wholy/
there is ỹ mounte Syon in which
the veyle taken awaye we shall se
the glorye of god presently / there
is the holy cytie of Hierusalem for
there is fynally parfyte and true
reaste. But in to this temple and
in to this palace is none entrance
or ingate by ceremonyes or the Po-
pes bulles / but by a mynde pure-
fyed by faythe / hauynge no euyll
cõscience/ & by the dedes of charyte
which done vnto our neyghbour/
Chryste wylleth them to be impu-
ted done to hym. Natwithstãdyng
we at this tyme had leauer to in-
treate vpõ and to declare the mo-
ralle sense / whiche all though it
doth appeare ỹ more base or lowe/
yet in my iudgement is it for vs
most profitable. And thus the pro-
phete consyderynge the great ma-
iestye of the house of god / and the

Agaynste ceremonyes and the popes bulles.

Matthe. xxv.

The moral sence.

great

great purite of his church or cōgre=
gacyō/which ẏ lorde hym selfe dyd
wasshe w̄ his blode to exhibyte ⁊
make it to hym selfe a spouse ha=
uynge nother spotte ne wryncle: Ephesi=
And agayne warde he consideryng ans. v.
howe great the impuryte of man
is/doth saye: O lorde who shall
abyde in thy tabernacle/or who
shall reaste in thy holy moūtayne?
All though this place dothe pecu=
lyerly and properly belonge vnto
them whiche be prelates in the
churche of god whiche be appoyn=
ted to minystre the worde of god
to the people/⁊ to shyne or shewe
lyght vnto them in puryte of ly=
uynge/all they natwithstandynge
whiche by fayth ⁊ baptisme be ad=
mytted ito ẏ mistical body of christ
do dwell in this tabernacle/⁊ do in
a maner offre vp thē selfes a sacre=
fyce liuyng acceptable ⁊ pleasynge
god/⁊ they reygnyng w̄ Christ do Romans xii.

ouercome ỹ deuyll/as by cõtempt
of thynges vyle and coꝛꝛuptybl
they fynde reaste in hope of thyn
ges heuenly and celestyall. Thi
thynge in the meane waye is to b
obserued and noted (all though i
doth appere of smalle impoꝛtance
that this woꝛde Entre in / i
nat heare vsed as the contraꝛye t
goynge out. Whiche woꝛde hau
yet deceyued some interpꝛetyng
that we be made immaculate by
very entrynge / and that by bap
tysme we do entre into the church
Nother is it wꝛytten Eselthei bu
Poꝛeketai which is to saye goyng
passyng oꝛ walkig lyke as it is d
Psalme. clared i an other passage: Blessy
C.xviii. are they whiche be immaculate i
the waye / whiche do walke in th
lawe of the loꝛde. Foꝛ after that w
dyd foꝛsake Egypte/and dyd leau
Exodi. oꝛ put of all our spottes in ỹ redd
xiiii. see/this is remaynyng that we d
fro

from henseforth walke pure & im-
maculate vntyll we do come vnto
that blessyd lande/ which god hath
promysed to men perseuerynge in
the loue of hym. To stande in the
waye of the lorde is to go backe-
warde. Paule dyd walke whiche
forgettynge those thynges ỹ were
left behynde hym dyd stretche hym
selfe to those thynges whiche were
before hym. Natwithstandynge
some standyng is yet cõmendable.
for so wryteth Paule sayenge:
Stande ye in the fayethe in whiche
ye be called that is perseuer you/
nat so that you shulde nat go for-
warde to thynges more parfyte/
but that ye do nat fall backewarde
to worse thynges. There is also a
rennynge in the waye of vertue &
godlynes as is shewed in ỹ psal-
mes: I haue ronne the waye of thy
cõmaundemẽtes whan thou dyd-
dest dilate or comfort myne harte.

To stãde in the waye of the lorde is to go backe-warde/ & yet is there acõ mẽdable stãdyng. Philip. iii

Psalme. C. xviii.

And

And in the cantycles or balades of
canticles fyrst. Salomon: we shall rōne in ẏ odre
or swete sauoure of thy oyntemen-
i. Corin- tes. And ẏ Apostle sayth: So rōne
cheos. ii. that ye may obtayne. He walketh
goeth forwarde. He stādeth which
perseuereth in goodnes beynge in
readynes agaynste the assautes or
sculkewatch of the deuyll. He doth
ronne whiche wͭ great luste & cou-
rage / and wͭ stronge feruentnesse
of the spryte is rauisched to do the
workes of fayth & godlynes. And
lyke degrees be in the waye of the
wycked. He is iudged blessed whi-
che doth nat walke in the waye of
Psal. i. the wycked and vngodly. This is
the fyrst degree to wyckednes and
impiete: And doth nat stande or cō-
syste in the way of synners / this is
the seconde degree of men perseue-
ryng in euyll: Nother doth sytte in
in the chayre or seate of pestylence/
And this is ẏ thyrde degree of men
whiche

whiche do glorye in all euyll thyn-
ges & vngracyousnes. The way of
the wycked hath also a propre ron-
nynge: The feate sayth he of them Isay. lix.
doth ronne vnto myschefe. Nowe
is there a certayne vayne & turne-
sycke walkyng/of which the scrip-
ture doth mencyon sayenge: The Psal. xi.
wycked do walke in a circuyte or
ambage. For whan they be caryed
about with desyres & cōcupiscence
of vayne and transitory thynges/
so that the more they gette or pur-
chase ẏ more they desyre & luste for/
& whā they be caryed from one lust
or desyre to an other/as from the
ẏ loue of ryches to ambicyon & to
ẏ desyre of honoures/or to worldly
pleasures neuer fyndyng ẏ can sa-
tisfye or cōtent theyr mȳde/do they
nat seme or appeare to be rolled or
tourned vp set downe in a circuyte
or cyrcle. Therfore who soeuer
wyll walke pure and immaculate
he must

he muste walke within the taber
nacle. For without the churche be
euen those thynges inaculate and
foule whiche do appere bryght
& clere. Bothe Heretykes & Scyl
matykes do faste / saye psalmes /
gyue almes / lyue chaste / prea
che the worde of god / and exercy
se suche other dedes whiche hau
the shewe or semblaunce of ver
tue and godlynes. But all thes
thynges for so moche as they be
done without the tabernacle/they
be nothynge els than spottes and
blottes. And they whiche do sek
very true reaste ought nat to de
parte from the holy mountayne o
god in which is buylded the chur
che. The prophete hath in this on
lyttell verse as is sayde before cō
prehēded vnyuersally all vertues
He whiche entreth without spott
& dothe worke ryghtwysenes. Th
fyrst poynt is to wante al crymes /
and

and the lerne to anourne thy lyfe
with good wozkes. The fyrste is
wroughte by fayth in ỹ lozde Jesu/
the other is caused by charite whi-
che is the cõpanyon of pure fayth.
Nother is it surely accordynge to Matth.
the parable of the gospell to leaue xii.
the house swepte and made clene/
voyde oz emptye/ but it muste be
anourned & garnysshed with dy-
uers stuffe and apparayle of good
wozkes/ leaste ỹ ende be wozse thã
the begynnynge. There be some
whiche haue meruaylously extol-
led the vertue of fayth/ nother be
they i this deceyued/ they do iudge
fayth to be of full hye value and
power/ but holy scripture do nat
without a cause cõmende vnto vs
full greatlye in dyuers and many
places good wozkes. Scripture
doth calle all synne spottes. Nowe
do all spottyng remayne in ỹ hart/
and out of suche spottynge in the
harte

harte as out of the rote do workes
sprynge & aryse: There is the foun-
tayne of al our workes and dedes/
the veyne wherof if it be syncere/ it
spryngeth forth fyrst in to ẏ tonge/
& so therafter in to workes. Suche
Psalme. xliiii. a veyne had he whiche sayde: My
tonge hathe bolked out a good
worke. But yf this veyne be ifecte
it bubbleth or boyleth out fyrst in
to speche and wordes/ and so forth
in to workes pestiferous. And the
murren or spottes of the harte do
russhe out in none other wyse/ thā
the very pockes do floure & bu
gene out in to the skynne of them/
whiche haue the inner partes of
theyr body infecte with euyll and
noysome humoures. As for exam-
ple heresye is a foule spotte/ and so
is diffidencye a foule blotte/ to hate
our neyghbour is a foule thynge/
& the loue of money or of voluptes
is fylthy. Suche spottes whyles
they

they lay hydde in the harte they do defyle him onely which hath them without infectynge of other / but they can nat abyde longe hydde. For whan the preuye euyll shal be faste roted it wyl breath out pestylente speache / and breake forthe in to abhomynable dedes. There is also a spotte whiche we all haue taken of ẏ poysone of olde Adam. Fynally concupiscence whiche we feale innerly fastened and implãted in our flesshe maye ryghtsully be called a spotte. Of whiche concupiscence we do se euen in some babes and infantes an euydent prynte or simylytude as the prynte of Enuye/of Wrath/ & of vengeablenes. Whiche affeccyons whan they can nat expresse in wordes yet do they shewe them in whynynge/weapynge / & channyyng/ or chatterynge / and in theyr frowarde coũtynaũce. So that saynt

Euydent signes of cõcupyscence shewed euen ĩ infantes.

Augustyne was nat wout a cause brought i to doubtfulnes whether that age of infancye was coinquynate nat onely with ẏ synne called oryginall / but also with the synne whiche is called ꝑsonall or actuall. Seynge than it is thus some may thus make obieccyon howe may it agre to vs, To entre without spot, seynge that Johñ the Euangelyst spekynge of suche as be regenerate in Chryst doth playnly testefye: If we shal saye that we haue no synne we do deceyue our selues and the truth of god is nat in vs. Saynte Paule also doth crye out sayenge: O wretched man that I am who shall delyuer me from this body of deth? If synne be in vs howe shall we be called immaculate or without spotte? Euen they whiche be ryghtewyse haue spottes / for else shulde they nat crye vnto the father: Forgyue vs our trespasses

Howe chrysten men be spotted & also without spottes.

i. Johñ. i.

Romans vii.

Matthe. vi.

lyke

lyke as we forgyue them whiche
haue trespassyd agaynste vs.
Who is he whiche dothe nat often
tymes and cómonly offende god:
Or who is he whiche at sometyme
doth nat vexe & greue his neygh=
bour: But suche spottes whiche
be in suche men dothe the flesshe
that is so whyte as snowe of the
immaculate lambe Jesus Chryste
couer. For there is no dampna= Romans viii.
cyon to those persones whiche be
in Jesu Chryste. Nat in cham= Romans xiii.
berynges (sayth the Apostle) and
in Lecherye or vnclennes / nat in
surfettynges and dronkenes / And
thus do you heare of spottes / but
put ye on the lorde Jesu Chryste,
in which you may parceyue a couer
for the spottes of mankynde. Of
our selues we be all spottye / but
in Chryste we be immaculate and
without spotte / yf so we abyde in
hym.

And the psalmyst doth reporte the
Psalme. xxxi. to be blessyd whose synes be tou-
red / and to whome the lorde hath
nat imputed or layde synne to theyr
charge. And nowe do I speke of
synnes which by the infyrmyte of
men can nat be auoyded . For Le-
cherye or vnclennes dronkenes
surfettynge or glotony with suche
lyke crimynal synnes or outrages
be ones couered in Baptysme/ but
therafter do nat they agree with
flesshe of the lambe immaculate .
Who soeuer hath cõmytted a deed
ly synne/ he hathe caste awaye the
whyte garment or crysome which
he dyd take in Baptysme / & hath
put on the blacke vesture or gar-
ment of the deuyll/ Natwithstan-
dynge ỹ they in whiche doth dwell
the vertue and power of fayth do
lyghtly retourne to theyr olde in-
nocency nat by Baptysme but by
repentaunce , And excepte they do
repent

repent all though they do appeare
to abyde in the tabernacle by pro-
fessyng of the catholyke fayth and
cõmunyon of the sacramentes/yet
in very dede they do nat abyde or
dwell in ỹ tabernacle of the lorde.
The ryghtewyse man therfore
whiche doth abyde or dwell in the
tabernacle of god and doth reaste
in his holy mountayne/ after that
he hathe forsaken Egypte he doth
nat cease/ but the fyre or lyght of
god shynynge before hym he doth
alwaye walke beyng immaculate
vnto perfeccyon vntyll ỹ he shall
attayne & come vnto that stable &
immouable blysse & felicyte/ whi-
che is signyfyed by the figure of
the lande of behelde. It partay-
neth to innocẽcye to hurte no mã.
And charyte wyll be ready to pro-
fyte or helpe all men. And therfore
it folowyth: And doth worke ry-
ghtwysenes. Ryghtwysenes in the

" whatry-
ghtwyse

nes doth signefye in scryp=ture.

scripture is comenly thus vsed & taken / nat ẏ it shulde be one parte of the morall or cardynall vertues distyncte from prudence fortytude and temperance / but that it shulde be taken for all maner of good do=ynge: I shal saith he nat remembre al his ryghtwysenes. And in Esay: And ryghtwysenes shall go before thy face / where as a lytle before he had reckened vp the dedes of cha=ryte towarde our neyghboure say=ynge: Breake vnto the hongry thy bredde. &c. All the lyfe of Chryste what other thynge was it than bountefulnes and good doynge alwayes open and ready to helpe all men. So that it becommeth hym whiche hathe put on Chryste to folowe so farforth as he may so well the parfyte bountefulnes or good doynge of Chryste as hys perfyte innocencye / lyke as tea=

Ezechiel. xviii. Isay. lviii.

cheth

cheth sayntt Johñ sayenge: he whi- 1. Johñ. ii
che sayth that he abydeth in Christ
oughte to walke / lyke as Chryste
walked. Thus hathe the prophe-
te in one verse comprehended the
summe of all godlynes and ver-
tue / nowe dothe he dyscende vn-
to the kyndes of vertues and
to the spetyall names of vyces
sayenge: Whyche dothe speake
muthe in his harte / whiche hathe
wroughte no gyle or deceyte with
hys tonge. The moost parte both
of good and also of euyll wor-
des is wroughte with the tonge.
In the very myndeis also a tonge
with whyche the mynde dothe
speake to it selfe and to god. From
the harte dothe procede lyfe and
dethe. It skylleth therfore very
muche what thynges euery man
dothe speake with hym selfe in his
harte. Nouther can he speake

true thynges to his neyghboure/ which doth lye or speke falsely vnto hym selfe in his owne harte/ True thynges I saye nat onely whiche be contrarye to falseheed/ but whiche be spoken symplye/sincerely/and with harte and mynde. The Pharises whā they sayd vnto Chryst: Mayster we wote that thou teachest ẏ wayr of god truely and thou regardest no mannes estate. In this they sayde no false thynges yet dyd they nat speake true thynges/for somoche as they spake with a gyleful and disceytefull mynde. And Dauus in a prophane or secular comedye dothe worke disceyte in speakynge true thynges/ whiche is a kynde of lyynge most vngracyous or myscheuous. In this wyse do many speke vnto them selues in theyr harte lawghynge or smylynge at theyr owne vyces/ theyr conscyence yet repynyng.

Matthe. xxii.

Truthe disceytefullye or vntruely spokē is

reppynge. But deth approchyng doth bitter and bewray theyr falsehede or lyenge. For than are they vexed and tormented and be fayne to cõfesse that they before haue nat spoken truely in theyr harte/but y they haue w flatery or fayre wordes disceyued them selues. Thus doth it vsually come to passe to suche as by pardones haue purchasyd remyssyon of all theyr synnes/ or to suche as by defraudynge of good men by theefte and by bribery wyll seke y iustefyenge as they call it of thynges gotten. But he whiche without fraude or dissymulacyon dothe speke the truthe in his hart/suche one euyn whan y parell of deth dothe pynche hym obtayneth styll his former & olde hope or confydence. The folysshe man which hath vsed to say in his harte there is no god hath pernicyously spoken lyes vnto hym selfe. Also

a kynde of lyenge most pernicyous. How mã begyleth him selfe with lies which he speaketh to hym selfe.

Agaynste pardons.

Psalme xiii.

heretykes whiche do persuade vn-
to them selues false doctrynes / &
vpon the same do promyse to them
selues trãquillyte of mynde / suche
do speake to them selues falseheed
& lyes. To be shorte all they which
do beheste to them selues any fely-
cyte in this lyfe / the same do nat
speke the truth in theyr harte. The
ryche mã mencyoned of in the gos-
pell dyd deceyue & lye to hym selfe
Luke.xii. sayeng: Soule thou haste moche
goodes enioye thou them many
yeares longe / where as yet he was
inforsyd in the same nyght to gyue
vp the ghoste & to departe or dye:
Who soeuer doth thynke or right-
fully iudge of ẏ artycles of ẏ fayth
doth speke the truthe in his harte:
Agaynste fre wyll. Who soeuer doth knowledge that
by his owne power he can do no-
thynge / but that all his helpe and
supportacyon is of the free mercye
of god: Who soeuer doth confesse

or

of acknowledge his synne and
with a syncete mynde dothe de-
syre the mercye of the lorde / the
same doth speake the truthe in his
harte: Who soeuer dothe speake
false thynges in his harte dothe
deceyue hym selfe / but who soeuer
dothe beare or worke disceyte or
gyle in his tonge / he dothe dys-
ceyue his neyghboure. Aguyne-
warde he which speaketh the truth
in his harte dothe profyte hym
selfe: And he which hath his tonge
voyde of all gyle dothe edefye his
neyghboure / So that the one fo-
loweth vpon the other. For howe
shall he whiche lyeth to hym selfe
in his harte speke true thynges
to his neyghboure. And lyke as
by this halfe verse: He whiche ,,
dothe speake the truthe in hys ,,
harte is excluded all errore all ,,
peruerse oppynyons / all euyll
yea

yea and also ydle thoughtes or co-
gitacyons (for all thynge is false &
vayne what soeuer is ydle) and a-
gaynewarde as by the same half-
verse be vnderstāde all godly opi-
nyons/all affeccyōs pure and vn-
corrupte/ Euen so by ẏ other half-
» verse, Whiche hath nat wrought
» gyle or deceyte in his tonge, is ex-
cluded euery worde which hurteth
our neyghbour. All thynge is dis-
ceyte or gyle which doth hurte the
soule. By the same particle is also
excluded as I haue shewed euery
vayne or ydle worde. For euery
thynge whiche profyteth nat doth
hurte. The lorde cōmaundeth that
our cōmunycacyon shulde be yea
yea and naye naye/ that is to saye
we shulde afferme nothynge but
that is true/nor denye any thynge
but that is false. And Paule dothe
bydde that our speache shulde al-
wayes be wel fauoured & poudred
with

All ydle-
nes is
falsehede
& vanyte.

Matthe.
v.

Colo. iiii

with salte. The same also byddeth that we shulde deceyue no mā with lyenge/but that we shulde speke ẏ truthe amonges our selues and to all men. If it ꝑtayneth to Christen purenes nat to disceyue ẏ infydels or myscreantes with disceytefull wordes/Is it nat than a shame to vs Chrysten people to se so fewe amonge vs whiche with harte do speke truely to our neyghbour? Is nat all the occupyenge of the people abrode cōmonly full of fraude/disceyte/and lyenge? Howe many be there whiche for loue of a lytle lucre wyll nat blynde and begyle his neyghbour? Nother hath done euyll to his neyghbour. Passynge moche myschefe is wrought with the tonge/and from the speche of the tonge we do come to euyll dedes/of whiche the tonge is the entyser and procurer. Natwithstandyng it is somwhat to abyde with

Cola. iii.

in

in deceyuablenes wrought by the
tonge & nat to passe it. Thou has
sclaundered thy neyghboure and
wounded hym with thy tonge/ add
thou nat there vnto euyll doyng
whiche is wrought with thy hādes
or w̄ other thy membres. It shuld
seme but a werisshe or faynte praye
se/ ẏ he hathe nat done euyll vnto
his neyghboure/ but as I haue
shewed tofore one contrarye is to
be vnderstande by an other. So ẏ
the ryghtwyse man which is repor
ted to haue done euyll to his ne-
yghbour is vnderstāde he whiche
hath holpen his neyghboure with
all maner of gentylnes and honest
dedes. For he hath hurte his neigh
bour & done to hym euyll/ who so
euer hathe nat holpen hym & done
hym good whan nede was/ & that
he so mought. Lyke as gyle or dis-
ceyte is also wrought w̄ the tonge/
so often as charyte dothe requyre
good

One contrary vnderstande by an other.

In omyttynge to helpe our neyghbour we do hurte hym.

good doynge / and the saynte dothe
nat her offyce in well doynge. As
for example thou hearest thy ne-
yghbour to be sclaundered & thou
doste holde thy peace or doste nat
speke / thou hast in ỹ cõmitted gyle
with thy tonge. Thou seest thy
feynde in errore & doste nat warne
hym therof / disceyte is so cõmytted
with thy tonge / & by sylence or nat
speakynge thou speakest fraude
and disceyte. In lyke wyse thou
doste se thy neyghbour to be hurte
and iniured / & thou (where as thou
mayste) doste nat helpe hym / thou
so doste to thy neyghbour wronge
and iniurye. Also thou doste se thy
neyghboure to be payned with
nede and penurye / & thou doste nat
socour hym whã ỹ haste wherwith
to do it / in so leauyng hỹ vnsocou-
red ỹ hast spoyled & robbed hym. It
is theefte & robbery ỹ thou doste in
leauing thy duety vndone. Behold

By sy-
lence ke-
pyng we
do often
speke de-
ceyte &
gyle vnto
yghboure

nowe

nowe whether ẏ parcell folowyng doth agree to this sence or no ?

„ And he hath nat enterprised any
„ sclaūder agaynst his neyghbours
Thon doste appere to thy selfe in
nocente & harmelesse in that (whan
other do brynge vp a rebuke o
sclaunder vpon your neyghboure
thou arte styll and doste kepe sy
lence. But a ryghtwyse man is na
onely ware leaste he shulde sclaun
der or rebuke an other man/but h
also wyll nat suffre or wynke at it
yf an other man shall sclaunder a
innocente. He that holdynge his
peace wyll wynke to se or heare his
brother infamed / the same doth
cause and worke the infamye. H
is nat onely infamed or sclaundre
whiche is reuyled and ignomyny
ousiye spoken vpon / but also wh
soeuer is moued or prouoked to d
synne. They which do moue a ma
to dronkennes / do go about to d
grea

In howe many wayes a man doth sclaunder his neighboure.

They sclaunder men whiche do entise them to synne.

great reproche & villanye to theyr frynde / and he whiche dothe nat mysproue or blame the entyser or mouer (whan it is oportunyte) in reuokynge or withdrawynge the man entysed or moued hath enterprysed to sclaūder his neyghbour. He whiche doth tempte a mayde to Lechery or vnclennes / doth cause great ignomynye and sclaunder. And he whiche in suche a case doth nat tell the man temptynge of his defaute / & doth nat helpe ẏ mayde beyng in parell or redy to fall with good counsayle / the same doth begynne to sclaunder his neyghbour makynge hym selfe pertaker of an other mans cryme or trespasse. Some man wyl yet peraduenture thynke that forsomoche as ẏ world is full of men temptynge and prouokynge to vyces / yf a ryghtwyse or iuste man shuld assaye to reprehende or admonysshe them all / he

els coulde do nothing/ & yet shulde he gette to hym selfe mortall hate & displeasure. But I answere that the qualyte of some persone dothe excuse out sylence. The sonne of a man beynge yonge doth nat synne if he doth nat rebuke his father or mother/ or if a chylde shulde kepe hym sylente before his elder/ or if a subgette and man of lowe degree doth nat unsprowe or reprehende a prince. The place also doth other whyle excuse our sylence. As no mā dothe reprehende the preacher in churches: and to reprehende one before many shuld rather chafe the mysdoer than correcte or amende hym / In especyall if in the same nombre be suche persones present/ before whome it is nat expedyente that the authoryte of the man trespassynge be hyndered or dimynysshed/ as if the chyldren of an housholder or the subgettes of a prynce

whan we shall be excused thoughe we do nat reprehende synne in wordes.

shulde

shulde be presente. The doctryne of the gospell doth also teache this moderacyon of reboymynge or admonicyon gyuyng/so that the fyrst admonicyon shulde wante testes / the secõde shulde admytte.ii.or.iii. and the thyrde shulde be presented before the church or congregacion. Generally where as appeareth no hope of amendement it is lefull to kepe sylẽce. Intercessyon or prayer doth often tymes worke the same thynge that a rebuke shulde do or chydynge. Nowe is this kynde of reprehensyon or rebukynge graunted to all men/to signifye by heuynes of countenaunce that he dothe nat cõmende those thynges which be done or sayd. Contrary wyse do they whiche with a mery cheare do heare a backebyter or sclaũderous body/whiche do reioyse in fowle or rybaldy tales/which do smyle vpon sensuyle flatterers / or testynge

Matthe. xviii.

Reprehẽsion of synne by shewyng of wrath in countynaunce.

byters. From suche maners dothe the ryghtwyse man full greatlye abhorre. He dothe close his eares with thornes ẏ he shulde nat heare the wordes of men sclaunderynge or backebytyng theyr neyghbour. Many haue delyte in obtrectacyon or to heare backebyters countynge the vitupery or blame of other to be theyr laude and prayse. With suche be tale bearers set by whome the iuste and ryghtwyse man doth abhorre and defye. For in the presence of hym (as heare sayth ẏ prophete) is the malygner brought to nought. It is extreme contempte to counte one for noughte or nothynge. He is a malygner and enuyous persone whiche dothe nat suffre the honeste fame or name of his neyghbour/but in what soeuer wyse he can doth spotte or blotte it. Suche one is dyuers wayes brought to nought/ as whan he outher is openly

Ecclesiasticus. xxviii.

What a maligner is.

A malygner is in dyuerse

is openly contemned / or whan he is chastysed for euyll spekynge / or els whan he is with holden frome that vyce by wholesome admonicyon. He is blessydly brought to nought whiche of an euyll speaker is made a good speaker / of a reprehender or rebuker a prayser or cõmender / of an enuyous or malicyous man gentle & innocent. But the iuste man for because he dothe knowe howe great a pestylence a backebyter or euyll speaker is in this like wyll whytesaue to gyue to such one none honour / but he doth flye from hym abhorrynge hym. The venyme (sayth he) of adders is in theyr lyppes / theyr tethe be weapons and arowes / and theyr tonge is a sharpe swearde / theyr mouthe is full of cursyd speache & bytternes / theyr wyne is the galle of dragons. What thynge can be more horryble than suche a beaste

wayes brought to nought.

whan a malygner is blessyd ly and for his welth brought to nought.

A backebyter or enyll speker is a great pestylence.

Psalme. xiii.

Psalme. lvi.

Deuter. xxxii.

A malygner is a beaste most horryble.

If at any tyme he loketh or speaketh fayre / he reacheth forthe the gall of dragons for wyne. If he onely dothe breathe vpon the / he breatheth poyson or venyme. If he byteth / his tethe be arowes dypped in venyme. If he smyteth with his tōge/he sleeth with a swearde. If he openeth his lyppes/he powreth out ỹ venyme of aspes / or rather a poyson that is worse or more hurtefull than ỹ venyme of aspes.

The venym of a malygner is many wayes farre more hurtefull than the venym of adders. Psalme. Lxix.

The stynggynge of an aspe or adder doth slee the body onely / but this venyme doth kylle the soule/wherfore the prophete beynge a frayde therof doth crye: Delyuer O lorde my soule from vngracious lyppes and fram a gylefull tonge. He is afferde of hys soule and nat of hys body. An aspe or adder all though he dothe slee with stynggynge / yet doth he cause an easy deth and nothynge paynefull. For he that is

stynged

stynged is broughte therby in to a
sleape/and that so without all ma-
ner of payne/that he doth dye with
some sealynge of pleasure. But it
is a deth most cruell that a sclaun-
derer doth cause. whose venyme is
thā the more sore and venymous/
whan it is cloked with the colour
or apparence of amyte and bene-
uolence. There be some whiche be-
fore one be touchsome & flatteryng/
but they powre out priuely beynge
with other men deedly poysone.
There wyll they make couenante
for sylence to be kepte/whiche sy-
lence they do vnwysely requyre of
other/seynge they them selues can
nat kepe it. They tell to one/and
after to an other/and so often to
one and to other that euery man
doth knowe it/and there secrete
husbynge & busbynge doth breake
out in to a cōmen rumoure of the
people. This vyce dyd scarcely ne-

The venym of a maligner is than moste venymous whan it is cloked with apparēce of amyte.

The malygner doth requyre sylence perforce.

uer so soze rage as in this our age
oz tyme. All the wozlde is full of
obloquye / nouther be any bokes
moze delyzouslye redde than those
which be full of raylynge oz maly-
cyous wozdes. And nowe do they
beare away the pzayse of eloquẽce /
which be nat afrayde to shote kozth
all maner rebukes oz oppzobzye a-
gaynste euery man. But the iuste
man dothe recounte all suche for
moste refuse parsones and abiectes
supposynge them onely pzecyous
whiche do feare the lozde. Foz who
soeuer doth feare and dzede ỹ lozde
he wyll nat sclaunder oz distayne
his neyghbour foz whome ỹ lozde
dyd dye / but suche thynges as be
doubtfull doth he interpzete to the
beste wyse / those thynges which be
well doth he gently pzayse / & those
thinges which be moze manyfestly
euyll than that they can be excused
doth he yet diligently se if by none
other

A ryghtwyse mã wyll nat sclaunder hys neyghbour but excuse hys.

other coloure/yet at ỹ leaſte by the greatnes of the tẽptacyon/ſayeng thus if a like temptacyon had happened to vs we ſhuld haue ſynned moze greuouſly. Now doth folowe

¶ Whiche ſweareth to his neyghbour and doth nat diſceyue hym.

IT is a deteſtable cryme to diſceyue men by periurye / whiche vyce to wante is no very greate prayſe. But by this forſayd ſayeng of the pſalme is cõmended fydelyte in all promyſes/without which all ſocyete or company in this worlde is broken and diſſolued. And now a dayes be they take for infamous perſones whiche haue be conuycte of periurye. But if a man wolde narowly loke vpon the matter the veyle or couer of cuſtome beynge put away he ſhall fynde the lyfe of

Fidelyte of promyſes nat holden doth diſſolue all good ſocyete or felyſhippe.

chrysten people/on euery syde full of periuryes. The abbotte dothe sweare to ẏ monkes. The monkes do sweare to the abbote. The bysshoppes do sweare to ẏ other clergye. And the clergye is sworne agaynewarde to the bysshoppe. The prynce dothe sweare to his subiectes / and the subiectes be agaynewarde sworne to ẏ prynce. He doth sweare whiche doth take an offyce or is made a ruler. And before tyme who soeuer was made a consull or sheryffe dyd adde ouer and besydes his othe an horryble execracyon or curse sayeng: I do curse or gyue me and myne from god to the deuyll / if I shall wyttynglye disceyue you / or worke any falsehede. The iudge dothe sweare and so doth the testis cōmynge before hym. The deuyne doth sweare takynge the authoryte of a doctour / and so fynally doth a Notary / yea

The lyke of christē mē is more full of periurye thā many do thinke it.

and

and the poore carpynter leaste I
shulde further procede to make re-
herſall of all. Go thou nowe and
conſydre me what euery one dothe
profeſſe by his othe made/and alſo
examyne whether they do pforme
the thynges whiche they haue pro-
feſſed or no/and I feare leaſte thou
ſhalte fynde many multytudes of
falſe othes & periurpes. But vſage
and cuſtome doth cauſe that ſuche
thinges be nat counted periurpes/
only is he noted fautye of periurye
which doth forſweare a thinge put
to his cuſtodye or credyte as be
pledges and ſuche other/or whiche
doth forſweare money lent to hym.
Nowe all though there is made
none othe betwyxte partyes / yet
who ſo euer dothe receyue any
charge or offyce / the ſame doth ſe-
cretely ſweare to his neyghboure/
which charge excepte he ſhal faith-
fully performe he is nat all clere of
periurye.

Euyl cu-
ſtomes do
make mē
blynde in
iugemēt.

periurye. As who soeuer shall take
vpō him to be a legate or embassa-
toure / or to defende and pleade a
mater in the lawe / or to instructe
youth in learnynge and good ma-
ners / ỹ same doth oblige hym self
by a secrete othe in the takynge of
any suche charge that he wyll do it
faythfully. A carpenter that cou-
naunteth vpon a pryce to buylde
an house / all though there be nom
othe erpressyd / yet is he bounde to
perfourme it by the secrete lawe of
his conscyence. A tayler whiche ta-
keth in hande to make a garment /
or a goldesmyth which taketh vp-
on hym to make a cuppe / A carye
or shypman whiche taketh in hād
to cary or conuey marchandyse / if
he doth cōmytte fraude or disceyte /
he doth couple theefte with periurye /
all though suche maner or fourme
of speche is nat had betwyxte you /
wylte thou sweare to keape fidely
te / and

te/and he answeareth ye wyll I
sweare. Nother doth it skyll whe-
ther he doth adde this for more as-
suraunce: I do gyue me from god
to the deuyll if I be nat faythfull.
For he hath all ready gyuen hym
selfe to the deuyll which wyttingly
hath disceyued his neyghbour. I
do knowe ẏ pykynge or pety thefte
of myllers/& of caryers drynkyng
out the wynes of other men. But
in chrysten people oughte to be so
great syncerytе or parenes that a
symple or syngle promyse shulde
be so substanciall or weyghtye as a
solempne othe. Nother ought we
accomplysshe to our neyghboure
oñely what soeuer thynge we do
sweare/but to our enemyes also/&
& to the myscreantes or infydeles/
if so it be nat a thynge mischeuous
or malycyous that thou haste pro-
mysed. Whiche hathe nat gyuen
out his money to vsurye. It was Deutero xxiii.
a detestable

a detestable cryme in ye olde lawe;
if one iewe shuld lende a thynge to
an other iewe intending to receyue
more than the summe lent out. For
it was graunted them to occupye
vsurye with straũgers or alyãtes.
But amonge chrysten people (whi-
che ought to be coupled one to an
other with more strayte bandes of
amyte than before tyme were the
iewes) the worde or name of vsury
is verely odyous and spyteful/but
wolde god the thynge selfe were so
spytefull detestable and abhorred.

Vsurye hated of the hethẽ Philosophers as a thynge contrary to nature

The hethen Philosophers dyd al-
so thynke vsurye to be a thinge de-
testable / for so moche as money to
engẽdre or gette money is a thinge
agaynste nature. But besydes that
kynde of vsurye whiche is cõmyt-
ted in the open face or syght of the
worlde. Howe many bargaynes /
couetous craftes to gette luker &
subteltyes be there so nye appro-
chynge

Moche preuy vsury that is not so

chynge and accordynge to vsurye ẏ they be many tymes more wyc=ked and euyll than it. These do we than most chefely vse/ whan neces=syte doth pynche or greue our ne=yghbour/ and in suche a case as he oughte to be holpen or releaued frely and without any mede or mo=ney. The husbande or ploughman is in nede/ than wyl the ryche man or vsurer for a small summe of mo=ney bargayne with hym/ that he shal euery yeare delyuer to ẏ ryche vsurer so moche wheate as shall come of the husbandes landes/ or so moche money as the wheate is worthe. Whan men do feare small increase or renuynge to come of fruyte and corne/ or whan neade of thynges necessary doth come vpō/ than they which haue corne in store wyll auaunce and set vp the pryce. De whiche dothe lende out a thou=sande crownes in syluer/ that he by the

cofited of the doers

Agaynste ingrossers of corne.

the bargayne shulde receyue so moche in golde (whiche cōmonly is more in value) doth he nat manyfestly cōmytte vsurye. From the whiche vsurye they be nat farre wyde which do procure the valuacyon of money to be outher dymynysshed or els to be set vp or auansyd to thentente they may therof haue profyte and vauntage. Nouther be they which do enforce theyr credytours to gyue them a quyttance testefyenge them fully payde and contented (whan they haue receyued but a peace of the whole summe) clere & free from the cryme of vsurye. But suche false craftes of vsurye can I nowe nat recken vp. For they be infynyte / from the whiche all natwithstandynge he ought to be quyte and fre whiche wyll dwell in ẏ tabernacle of god. Nowe if so it lyke you we may interprete or declare further this

Agaynste auaūsers of the valuacyō in coynes for coueteusnes.

place

place after the morall sence. Euery gyfte of god by whiche a man may helpe his neyghbour is money. As in example to this man is gyuen ye gyfte of eloquence or langages/to that man is gyuen learnynge and faculte to iudge thynges tyghtefully/to some man is gyuen a feate or cōueyance to gouerne/some can well gyue counsayle/an other is in authoryte w̄ the people or lordes. He that with his gyfte gyuen of god doth frely and kyndely helpe his neyghbour is to be praysed by this testymonye of scripture: whiche hath nat gyuen or lent out his money to vsurye. But here ryseth a doubte sayeng that the seruaunt in the gospell is condempned/whiche dyd nat gyue the money lente hym to the vsurers / Howe doth it agree that he shulde heare be praysed whiche hath nat gyuen out his money to vsurye and for vaūtage.

By money maye be vnderstande all giftes gyuen to vs of god.

Matthe. xxv.

These thynges be no whytte re-
pugnante. The lorde doth loue
vsurye whiche doth brynge to hym
lucre or vauntage/but he doth hate
vsurye whiche the seruaunte doth
gette or claymme to hym selfe. The
whiche by the gyfte of eloquence or
langages doth gather glorye and
profyte to him selfe is ryghtwysely
condempned / for the vauntage or
lucre belongeth to hym which dyd
gyue or lende out the first stocke or
lent money. But he whiche doth so
distrybute ẏ worde of god that ma-
ny may be inflamed to the loue of
god / and that in them god may be
glorifyed/the same man doth exer-
cyse a laudable vsurye. And so is to
be sayde of other thynges. But the
iuste or rightwyse man which doth
cõuert all ẏ gyftes of god vnto the
profyte of his neyghboure / for so
moch as he doth knowe & acknow-
ledge ẏ very same power or hab-
lyte

Laudable vsury

lyte by which he doth profyte other
to come of goddes bountefulnes &
lyberalyte and to be his gyfte / he
therupon doth endeuer himselfe to
the beste of his power to bestowe
well the lordes money / but in such
wyse that he yet wyll seke therfore
no prayse or worldly ꝓfyte to hym
selfe / but he wyll gette & brynge all
ẏ lucre or vaũtage to god / whiche
dyd lende vnto him the fyrst stocke
or sũme. Thou than wylt obiecte if
we muste labour frely / than is nat
ẏ workeman worthy of his reward
or hyre: yea rather shal no mã haue
a more plentuous rewarde than he
whiche doth frely bestowe & deale
abrode the gyftes of god. He hath
a gracyous and bountefull detter
who soeuer doth gyue out or lende
for vauntage to god. Further-
more this sentence of the Apostle
the worke man is worthye of
hys mede and hyre is nat spoken

Howe this is to be vnderstande.

The workmã is worthi of his hyre. 1. Timo. v.

to thole whiche do distrybute
deale abrode ỹ gyftes of god / bu
to them which thorowe the distry-
bucyon or bestowyng of suche gyf-
tes be holpen. Such ought to gyue
theyr carnall goodes to thole
whome they do receyue spirituall
goodes. But a faythfull stewarde
and distrybuter shall take of the
whome he hath prophyted and don
good to / and yet nat all thynges
nor euery where / or in all places
nor of all men. He shall suche thin-
ges nat requyre as duety / but h
shall loke to receyue his mede or r
warde of god / whole worke & bu
synes he doth. In lyke wyse as
is to be supposed that sayne Paul
dyd receyue or take at some tyme
of some men some thynges / which
were wyllyngly offered and gyuen
to hym / but of ỹ Corinthyans dyd
he receyue or take nothyng / and i
is nat redde ỹ he requyred of an
man

Romans xv. 1. Corint. ix. Howe a faythfull stewarde shall receyue of whome worldlye liuynge / but without requiryng the as duety. This is agaynste our benefited men whiche wyll lue in the lawe for sy thes whe they yet preache not. 1. Corinthios. ix. ii. Corin. thcos. xi

man any thynge at all. No man doth lesse in vayne bestowe good doynge vpon his neyghbour/than he whiche is to them beneficyall frely without respecte of any mede or vauntage. Nowe do this thyng whiche foloweth appeare to be a smale prayse: Whiche hath taken no rewardes or brybes agaynste innocentes. He was abhomynable euen amonge the infydels whiche beyng corrupte with mede or with a brybe shulde condemne innocentes / or whiche for money receyued shulde oppresse an innocente with false wytnes/or if an attourney in the lawe for loue of luker & vauntage shulde defende a mysdoer agaynste one whome he dyd knowe to be an innocente. The playntyue in a matter of lawe sweareth his forged cause or cautell to be trewe/ & his attourney sweareth to support or defende it faythfully. Whi-

we wnat rede that Paule euer required any temporal lyuynge for preachynge.

Agaynste false wytnes & attourneys i the lawe

the thynge wolde to god it shulde nat so often (as it is) be ꝑceyued amonge christen people. But this sentence of the texte dothe procede more largely. He doth take a brybe agaynst an innocent who soeuer for loue of any cōmodyte or vauntage doth nat socour an innocēt whan or where as he may. As for ensample: If thou doste se thy neighbour wronged / & thou for because of one man or other doste wynke at it / & wylte nat cōsydre to ease or remedy it / than doste thou take a brybe agaynste an innocente. He that thus thynketh if I do supporte or ayde this man / he whiche oppressed him (where as before he hath be to me beneficyall) wyll withdrawe hys hāde / and so wyll stoppe his maintenaūce of the ryght / than the profyte or vauntage whiche he was wonte to take / is a brybe taken agaynste an innocente. He that doth

Takyng of brybes agaynste an inocēt hath a large intēdement or sence.

doth these thynges shall neuer be
moued. It is sayd he that doth
nat he whiche speaketh. God doth Matth.
abhorre them of whome he is ho- xv.
noured with lyppes. The Phatyse
whiche dyd well knowe and per-
ceyue which was the hye and chefe
commandement in the lawe dothe
heate of the lorde: Do this & thou Luke.x.
shalte lyue. He therfore ẏ doth these
thynges. Whiche thynges? Entre
with out spot/ worke that is tyght/
speake the truthe in his harte & all
the other thynges whiche he hath
before recyted. For they al do ioyne James.ii
together/ so ẏ if any is faylyng/ all
be marred. But what frute or ꝓfite
shall fynally come to the worker or
accōplysshet of thē? He shall neuer
be moued/ of ẏ whiche wordes may
be double intēdemēt or meanyng.
That is he shal neuer be moued/ or
els if he be moued for a tyme he shal
nat be moued eternally or for euer

but he shall aryse after fallyng and
shall come agayne in fauours with
god. Lyke as he whiche trusteth in
the lorde shall nat be asshamed for
euer/ al though that for a whyle he
be shamed or put to shame before
men: Euen so he whiche abydeth
honestly in the tabernacle of ỳ lord
and doth reste in his holy moun-
tayne / the same shall nat be remo-
ued for euer. Lyke as is testefyed
in an other Psalme: He whiche
trusteth in the lorde is as mounte
Psalm. Syon / he shall nat be remoued
C. xxiiii. which abydeth in Hierusaleu. The
cyte sayth Israell of our strength/
the lorde shall be set in it the walle
and the fortresse. This is the onely
cyte of whiche the lorde spake say-
Matthe. yuge: And the gates of helle shall
xvi. nat preuayle agaynste it. In this
Thinges condēned by thys psalme. psalme is condempned all exteryor
worshyppyng of god which is nat
coupled with very deuocyon of the

mynde/and al knowledge or learnynge whiche is ioyned with corrupte maners. Jeremye doth intreate this matter in the. vii. chapiter: Stande thou (sayth he) in the gate of the lordes house and preache thou there this worde or message: Heare the worde of the lorde all ye of Juda/ whiche do entre by these gates to honoure the lorde/ Thus sayth the lorde of hostes the god of Jsraell/ take you good wayes and folowe good coũsayles and I shall dwell with you in this place/ trust you nat in false lyenge wordes sayeng heare is the temple of the lorde/ the temple of ỹ lorde/ the temple of the lorde/ but rather amende your wayes & counsayles/ if you wyll iudge ryght betwyxte man and his neyghbour/ if ye wyll nat wronge the straunger the fatherlesse and the wydowe/ if ye wyl nat shede innocente blode in this

place if ye wyll nat go awaye after
straũge goddes to your owne dis-
truccyon than wyll I dwell with
you in this place and in the lande
that I gaue afore tyme to your fa-
thers for euer. And a litle therafter:
what thynke ye ẏ this house whi-
che beareth my name / is a denne
of theues? Thus se you as the
lorde in these wordes lyke as in o-
ther folowynge doth conceyue in-
dignacyõ wͭ great stomake against
those which dyd put cõfydence in ẏ
tẽple & in ẏ ceremonyes of the tem-
ple hauyng theyr mỹde & lyfe coin-
quynate wͭ sinfulnes. Such do nat
purefye ẏ tẽple / but rather they do
pollute the temple. More playnly
& sharpely doth Esaye handell this
matter in the fyrst chapyter. There
doth god in this wyse stomake the
thynge agaynst those whiche wor-
shypped him with ceremonyes of ẏ
tẽple / where as els they lyued pol-
lucely:

Agaynste ceremonial ꝑsones

lutely: why offce you sayth he to me so many sacrefyces? I am ouer ful and wery of them I wold nat haue the burnte offeryngeſ of wethers / and the fatnes of fedde beastes / and the blode of caluez / and of lambes / and of gotes. Whan ye shulde come before me / who dyd requyre these thynges of youre handes / to thentene you shulde walke in my porches? Offce ye no more oblacyons thus to me in vayne / Incense is abomynacyon to me / I may nat awaye with your newe mones / youre sabbotte dayes and suche solempne feastes my soule doth hate / your calendes and solemphytes they are to me paynefull and greuous. &c. Moughte nat the grosse people and rebellyous to god make answeare agayne to this: What hath chaunsed the O lorde? Doste thou nowe saye: Who dydde are

or re=

oz requyze these thynges of youre
handes: where as the lawe which
thou haste gyuen vs by Moyses
doth so dilygentlye prescrybe and
appoynte to vs all these thynges
promysynge great benefytes to the
obseruers/and threteninge deth to
the trāsgressers. Nowe doste thou
saye that incense is to the abomyna
cyon/ whiche thou dyddest before
saye was a swete odoure. Now
doth thy soule hate the feastefull
dayes/ in whiche before thou dyd
dest reioyse to be presente. From
whense cōmeth this so great mu
tacyon and varyete in hym/ which
onely abydeth immutable: Wha
answeare shall god make to thy
mutterynge and rebellyous peo
ple: I am(shal he saye)immutable/
but ye do nat obserue those thyn
ges whiche I haue commaunded/
nouther haue I so prescrybed thes
ryghtes oz ceremonyes/that you
shuld

shulde put parfyte truste and con-
fydence of tyghtwysenes in them/
but ẏ partely they shulde be signes
by whiche you shulde be admonys-
shed/and partely thynges furthe-
rynge or promotynge vs to very
vertue and holynes. Which if it be
absent all other thinges be vayne/
& to me be they so lytell pleasaũte/
that they do prouoke me the more
to wrathe. The lawe is spirytuall Romans vii.
& doth requyre the workes of cha-
ryte to be done w̄ puryte of mȳde/
which workes except they be ioyn-
tely added/let outwarde worshyp-
pynge and ceremonyes be kepte
howe moche so euer you please/yet
is the lawe vyolate and broken &
all your doynge hypocrysye. What
thynge than is it (wyll they saye)
that thou chefely doste requyre of
vs? Be you wasshed sayth he and
made cleane. This verely is the The sayynge of Isay ac-
thynge whiche the psalme dothe
heare

cordynge to thys psalme of Dauid.

heare say: Which doth entre with
out spotte. Take awaye your cuyl
thoughtes from my syght. Which
» thinge is thus spoken in ẏ psalme:
» Whiche doth speake the truthe in
his hart. Seke to do ryght iudge-
mente/delyuer the oppressed/helpe
the orphlyne or fatherlesse to them
ryght/defēde the vydowe. That ẏ
» psalme doth thus recorde: Whiche
» worketh ryghtwysenes or doth ẏ
» is ryghte. The same people in the
lviii. chapy. of ẏ same pphete doth
mutter agaynst god sayeng. Wher
fore haue we fasted & thou hast nat
beholdē it? Why haue we chastised
our soules & thou hast nat knowen
or regarded it? But what answeare
do they heare agayne of ẏ lorde? Is
the fastynge saith he which I haue
chosen of such a sorte ẏ a man for a
day shuld chastyse hym selfe? Or to
wrythe his heed about as a cyrcle
or rynge & to caste vpon hym sache

Fastyng dyscōmēded.

clothe

clothe and asshes? Or call you thē
fasting/ & an acceptable day vnto ẏ
lorde? What thynge therfore in ex-
teryor matters or doynges can be
pleasaūt vnto god/ if fastig solēply
done in sacke clothe & asshes dothe
displease him? Or dyd nat ẏ Nyny-
uites Achab & other ful many turne
the yre of god vnto mercye wͭ such
fastyng? Fastyng therfore doth nat
displease god/ but thā finally doth
it please him/ if puryte of inȳde an-
nexed wͭ the dedes of charite be ad-
ded therto. And therfore it folow-
eth: Dissolue thou ẏ bandes of in-
quyte/ lowse ẏ burdens whiche do
oppresse or presse downe/ let thē go
fre which are impotent & broken wͭ
labours/ & breke all charges/ deale
thy breed vnto ẏ hongry/ ẏ nedy &
wayfarynge men brynge into thy
house/ whan thou shalte se a na-
ked man couer hym/ and dispyse
thou nat thyne owne flesshe/ than
shall

iii. of Ki-
ges. xxi.

Fastyng
whē and
whereby
it is ex-
uendable

shall thy lyght breake forth as the
mornyng and thy health shall sone
aryse / and ryghtwysenes shall go
before thy face / & the glorye of the
lorde shall couer the / than shalte
thou praye and the lorde shall gra-
cyously heare the / thou shalte crye
and he shall saye / lo I am present /
for I thy god am a mercyful lorde.
Of this sentence doth the prophete
intreate largelye and with many
wordes: The lorde is mercyfull / &
therfore is he chefely delyted or
pleased with the sacrefyce of mer-
cyfull doynge. To this doth Christ
exhorte in the gospel sayeng: Be ye
parfyte lyke as your father is par-
fyte. How or in what wyse parfyte?
In doynge good to all men with
out excepcyon. And therfore is ad-
ded: whiche causeth his sonne to a-
ryse vpon the good and vpon the
euyll / and doth sende rayne vpo
the iuste & vniuste men. The sant
gospel

Matt. v.

How we shall be ꝑfyte as our heuē ly father.

ryghtwysenes in thynges exteryor
and haue sought to be recounted
holy & vertuous before men rather
than before god. Whose superstycy
on the lorde dothe often & cõmonly
reprehende in ỹ euangely. But we
had nede dilygẽtly to forsee & take
heds whether suche thynges do p=
tayne vnto vs or no / whyche al=
thoughe we offre or sacrifyce no
beastes / yet haue we ceremonyes &
rytes pretẽdyng a wõderful shewe
of holynes / to which men yhappes
do truste neglectyng & leauynge a
parte puryte of mynde. Some do
w̃ great coste anourne churches or
tẽples / founde aulters / edifye mo=
nasteryes or cloisters / & yet do they
nat gyue to theyr nedy neyghbour
ỹ they owe to gyue / nother do they
restore theyr euyl gotẽ goodes / nor
chaũge theyr corrupt lyuyng / & yet
they reioyse ẽ thẽ selues / as though
god were greatly beholden to thẽ

Churche buylders and foun ders of aulters & cloysters.

foz theyz good doynge / yea suche
wyll cause them selues to be payn-
ted and theyz ymages to be grauen
in the temples ascrybynge therto
theyz names and tytles. But I
feare leaste god wyll also saye vn-
to them: Who dyd requyze these
thynges of your handes that you
shulde walke in my pozches / I
Isay.1. meane that ye shulde occuppe the
temple and myne aulters with
your tytles names and ymages?
Some do beleue that he hath got-
ten god by the fote / and that he is
full godlye oz holy if he do gyue
money foz masses to be songe oz
celebzate foz hym in certayne pla-
ces / and vpon certayne pzescrybed
dayes. An other dothe beleue in
lyke wyse that he is all so well sped
if he do bestowe money that the
mozowe masse may be solemplye
songe in the honour of oure Lady
with the quyresters and the oz-

gans

gans goynge / and that an an=
temne be songe agayne at euen in
the worshyppe of her with moost
melodyous harmony of syngynge
men/of the organs and with ieoly
iynglynge or chymynge of the bel=
les. If these thynges be done
with myndes vnpurefyed/or with
out mercye associate/is it nat to be
doubted leaste they shal heare sayd
agayne to them: And whan you Isay.i.
shall crye vnto me I wyll nat gra=
cyouslye heare you? What than Of exte=
shall we neglecte and dyspyse exte= ryor wor
ryor worshyppynge or ceremo= shipping
monyes? Nay verely but we shall god.
brynge it backe from supersticyon
to ryghte holynes and deuocyon /
from vnmeasurable excessyue and
supfluous coste to a chrysten mea=
surablenes. Than ought we prin=
cypally and aboue all thynges /
cause that kynde of sacrefyces to
be occupyed/which be to god prin=

cypally delycyous and pleasaunt.
And whiche be those? A mynde
through fayth and innocencye im=
maculate/and through charyte all
Matthe. xxiii. redy to do good to all men. These
thynges sayeth the lorde shulde ye
do/ and the other oughte nat to
haue be omytted. What thynges
than be those whiche we oughte
to do accordynge to thys sayenge
" of this psalme: He that doth these
" thynges shall neuer be moued?
These thynges be they whiche of
them selues do commende vs to
god/ all thoughe the other with=
out our blame be nat with them
ioyntely added. As for example.
The churche hathe assygned or
commaunded fastynge/ and thou
doste obserue it. But yet doste
thou nat refrayne from voluptu=
ousnes/ frome wrathe/ but thou
arte more ready than thou warte
wonte

wonte to take vengeaunce. Thus is thy fastynge displeasynge god which cryeth a gaynst the: Thynke ye this fastynge pleaseth me? or that this is the fastynge whiche I haue chosen? Thou haste lefte vndone that thou oughtest do / and thou haste done the thynge whiche thou oughtest nat omytte. Thou doste celebrate masse but / thou arte at discencyon with thy neyghboure / knowe thou that that thy sacrifyce or masse is dyspleasaunt to god. Thou cryeste to god mercye / mercye / mercye / but thou doste shewe no mercye to thy brother. Thou prayest that god wolde delyuer ỹ frome peryll / whan thou denyeste healpe vnto thy brother beyng in peryll. Therfore so many of vs as do profesle the name of Chryste and wyll be recounted his membres that we

may worthely abyde in his taber-
nacle/and that we may fynde reast
in his holy mountayne / Lette vs
caste awaye all malyce that we
may walke in his syghte without
spotte beynge of one accorde in
the truthe and of one mynde. For
there wanteth no spotte where as
is dyscorde / nouther is there ve-
ryte in the harte where dyuersyte
is of opynyons / nouther is in the
tonge synceryte where as of doc-
tryne is dyuersyte. Wore ouer
let vs dayly offre sacrefyces prea-
synge to hym / whiche hathe offe-
red hym selfe for vs / that we
shulde verelye be a verye preest-
hode. And lette vs also fyghte
strongely with the deuyll that we
may verely be a royall generacion.
Lette vs keape oure selues pure
frome all corrupcyon or pollu-
cyons of the flesshe that we maye

be an

Be ye holy for I am holy the lorde your god. Aaron him selfe was nat all only consecrate but all his garmētes & al ỹ instrumētes or vessels of the temple. Nouther was any so presumptuous to applye any suche thynges to any occupyenge in his house / Howe moche more religyously than and reuerently oughte we to be ware leaste we do violently or vnreuerently take awaye any of those thynges (whiche be consecrate vnto the seruyce & worshyppe of god) vnto a prophane / vnholye and fylthy vsage. The vessels or implementes of our temple be all our membres / all the powers of our mynde: The garmētes be our dedes or workes by whiche we be anourned to ỹ glory of god. Thou wondreste vpon and doste esteme holy a temple edifyed with whyte marble / glysterynge with golde & precyous stones. But thou arte a temple

Leuitic. xi. 1. Peter. 1

The vessels & garmētes of our temple.

we be the precyous temple of god.

tẽple more precious. Thou abydest religyously & deuoutly in a temple which ỹ bysshop hath consecrate or halowed wt vnccyon or oyle. But ỹ arte more holy & more consecrate. Thou art nat anoynted wt ỹ preystes oyle. But what than? Nouther was chryst euer anoynted wt Moyses oyle/where as yet he is kyng of kynges / & a preest for euer. Thy crowne & hãdes be nat anoynted wt oyle which is made of ỹ poticaries/ but thou arte all whole & thyoughly anoynted with the blode of the immaculate lambe Jesu Chryste. He is gracyously and blessedly anoynted whiche hathe hys harte anoynted with the vnccyon of the holy ghoste. And yet natwithstandynge thou dooste nat lacke exterynor vnccyon. Thou arte anoynted in baptisme/thou arte anoynted in cõfirmacion. In the chryst thou arte anoynted to be a preest & ito preesthode.

The oinctement with whiche we be halowed

hode. And in ỹ secõde thou arte a-
noynted to warre & to be a warry-
our. In olde tyme men were bapty
sed w̃ onely water. The authoryte
of ỹ fathers dyd adde therto oyle
which they call chrisme. Our lorde
doth crye by ỹ pphete: Touche nat
ye my chrystes ỹ is to saye inyne a-
noynted. And Johñ doth say: The
vnccyon of hym shal teache you of al
thinges/where he speketh nat only
of preestes/but of people which be
consecrate to christ. Let therfore eue-
ry one of vs se & take hede ỹ we be-
ynge pure may offre pure sacrefy-
ces/& beyng chaste may offre chaste
sacrifices euery mã in his owne tẽ-
ple. What sacrifyces (wyl you say)
doste ỹ meane? He ỹ in hym selfe hath
quẽched ỹ feruent heate or carnall
luste of lechery/hath both sacrifised
to god a precious gote/ & also stry-
stryken Satan oure enemy with
a deedly wounds. He that hathe
dryuen

In olde tyme mẽ were baptysed with water onely. Psalme. C. tiii.

1. Johñ. ii

Our sacrifyces and altes sacrifyced.

dryuen out of his mynde the mocy
ons of enuye hath offered to god a
pleasaunte oblacyon. He that hath
oppressed feruent and boylyng yre
or wrath hath immolate a lyon. He
that hath caste awaye foly & igno-
rance hath sacrifysed a shepe. He
whiche in trouble and adflyccyons
doth submytte hym selfe all whole
to the wyll of god hathe offered a
sacrefyce passynge acceptable. He
that dothe refrayne petulancye or
wantones doth offre a calfe. He
reiecteth fraude or decepte takyng
to hym simplicyte & playnes dothe
sacrefyce a fore. He whiche dothe
correcte or reformme excesse in mea-
tes or drynke with sobernes and
temperance hath offered vp a swyne.
He that forgetteth folysshe prattē-
lynge or clatterynge hath sacrify-
sed a pye. So that in this maner of
sacrifyces be all maner of beastes
sacrifysed & offered / whether they
haue

haue the fygure or fassyon of any vyce / or els do resemble or represent any vertue. As he which doth lyue chaste with his laufull wyfe doth offre vp a couple of tyrtle doues to the lord. He that doth syghe for desyre of lyfe heuenly and doth in all thynges loue simplicyte or playnes / ẏ same hath offered vp a payre of pegyons. For we ought to offre vp bothe vyces subdued and also vertues gotten to the lorde / [illegible]thout whose ayde we can do no[illegible] the one ne the other. He which so doth leade his lyfe that men seynge his good workes may glory-fye the father whiche is in heauen / the same doth offre vp moste swete incense. Accordyng to the worde of Paule which is thus: we be a good sauer to god in all places. Pure prayers also and geuynge of thankes do make to god a pfume more pleasante / than any incense myrrhe

The maryed man is thaite which occuppeth his onely laufull wyfe.

we ought to offre vp bothe vices subdued and vertues obtained to god / & why. matthew. v.

ii. Cor. ii.

and

and galbanus. There is a sacrifyce
Psalme. 50. of prayse geuynge with which god
doth loue to be honoured. There is
a sacrifyce of mercye by which we
do prouoke the mercy of the lorde.
He that for chrystes sake dothe so-
coure [illegible] helpe the nedy/ or dothe
forgyue the trespasser hath offered
no vyle but a precyous oblacyon
Ephe. v. to the lorde. And if accordynge to
Colos. iii. the admonicyon of the Apostle we
do contynually syng with hymnes
and songes spirytuall in our ha[illegible]
tes vnto ẏ lorde/this melody s[illegible]
excelle all other instrumentes of
musycke. Let vs therfore cōtynu-
ally and alwayes sacrifice vnto the
lorde with suche sacrifyces / with
suche perfumes / with suche obla-
cyons / with suche songes / fyght-
ynge also by his ayde and suppor-
tyon agaynst Satan/that we may
be transposed and remoued frome
this tabernacle into the tabernacle
celestyall